Baptist Leader

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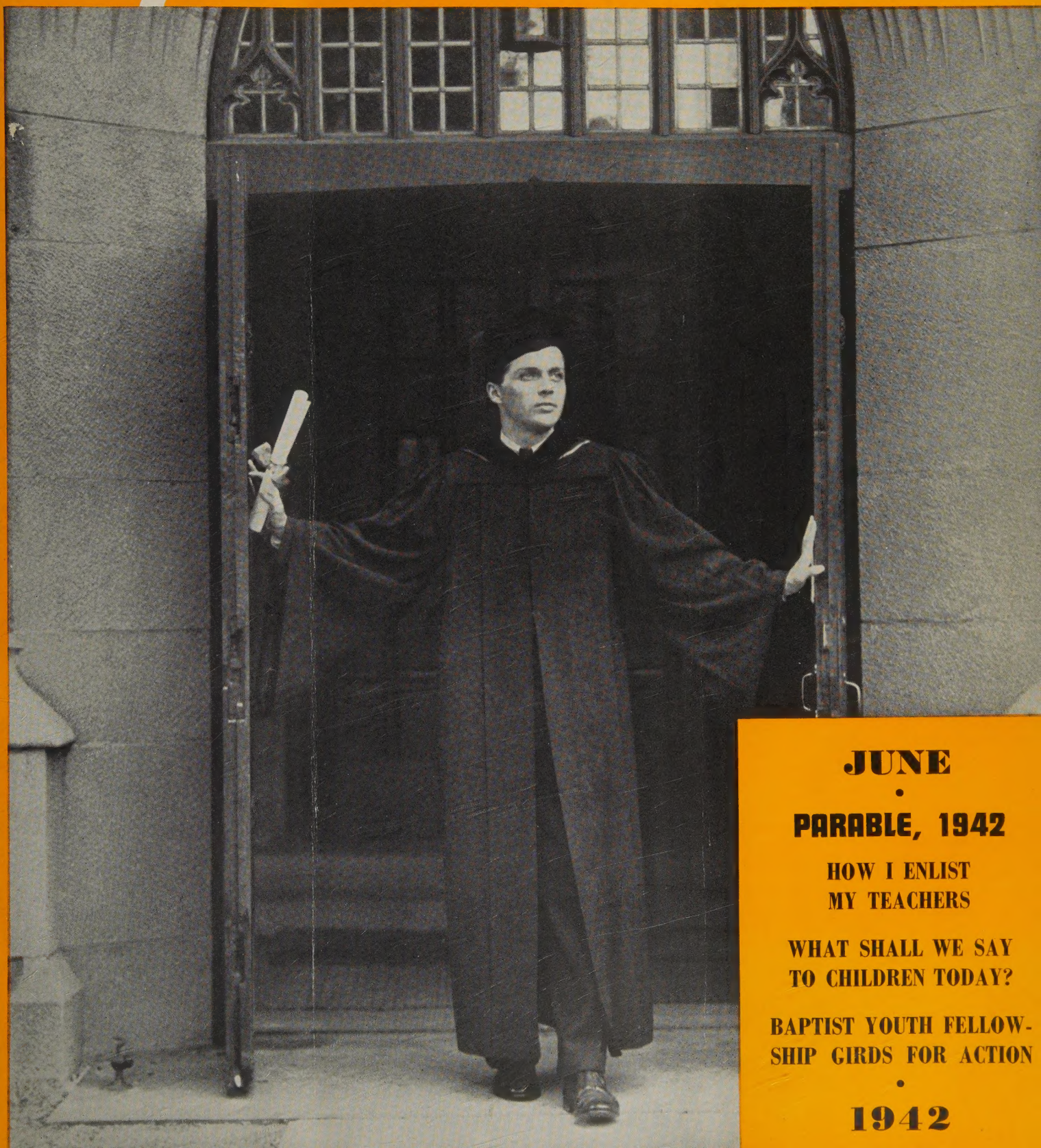

JUNE

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PARABLE, 1942

HOW I ENLIST MY TEACHERS

WHAT SHALL WE SAY TO CHILDREN TODAY?

BAPTIST YOUTH FELLOWSHIP GIRDS FOR ACTION

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1942

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Baptist Leader

THE MONTHLY MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

Vol. IV JUNE, 1942 No. 3

This Month

■ This is "Getting Under Way Month" for two great Baptist movements. Advance enters its third year with the help of the first eighteen pages of Leader. "Parable, 1942" is to be reprinted in pamphlet form for your use.

■ "But—it's *different* in Sterling" is the story of a typical Advance job. This might be *your* church, if you think you are somehow a little different from any other Baptist church. Read it and decide for yourself.

■ The picture page, "Dare To Be Christian," marks the debut (if you please!) of the Baptist Youth Fellowship. You'll be hearing more about the Fellowship in subsequent Leaders.

Next Month

■ Have you ever asked, after a sermon on brotherhood, "I believe all that—but *how* are we to practice it in our world? What do we do now?" The City of Brotherly Love points a new path in answer to this one, in a leading article in the July Leader.

■ "Do Baptists Know What They Believe?" may be a bit painful for the preachers but it will make many a teacher say, "That's *my* class, all over!" A church school superintendent asked his charges for information—and got it!

■ Lucy Bickell has a thought-arresting discussion in "The Community Offers You." It has to do with finding and using the now unused resources and strengths in your community.

■ AND . . . . the usual Workers' Conference, Pastor's Page, full page of Advance News, "Of Interest To Baptists," and the wealth of teaching material that has made Leader famous.

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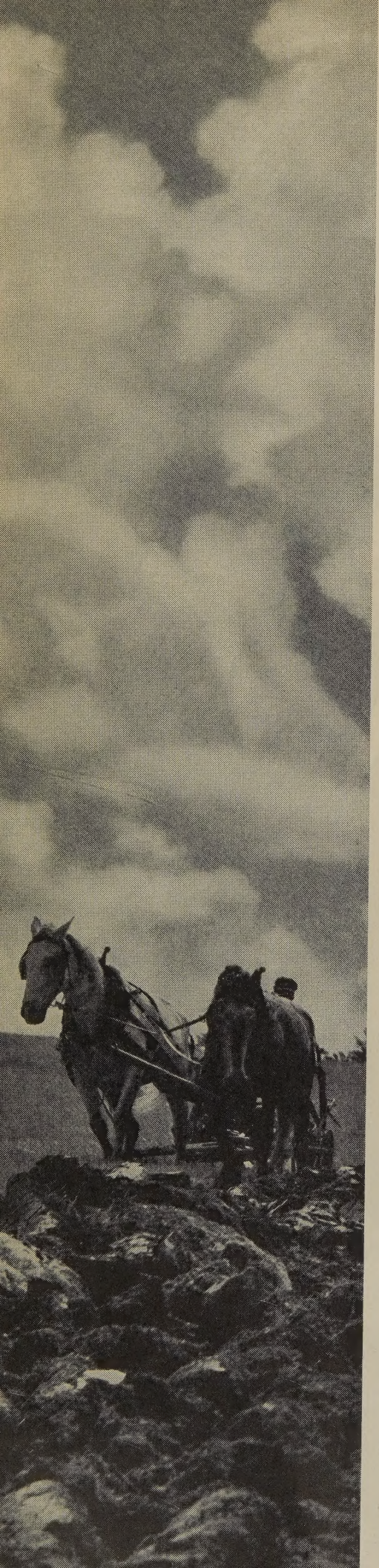
PARABLE,
1942



Behold, a sower went forth to sow. . . .

He went forth into the world of the '40's and he found it already a bedlam of sowers casting good seed and bad with lavish hands. And the sky of '42 was red with flame and the earth was red with man's blood and the whole world was a great confusion because of the battle of the sowers, good and evil. . . . .

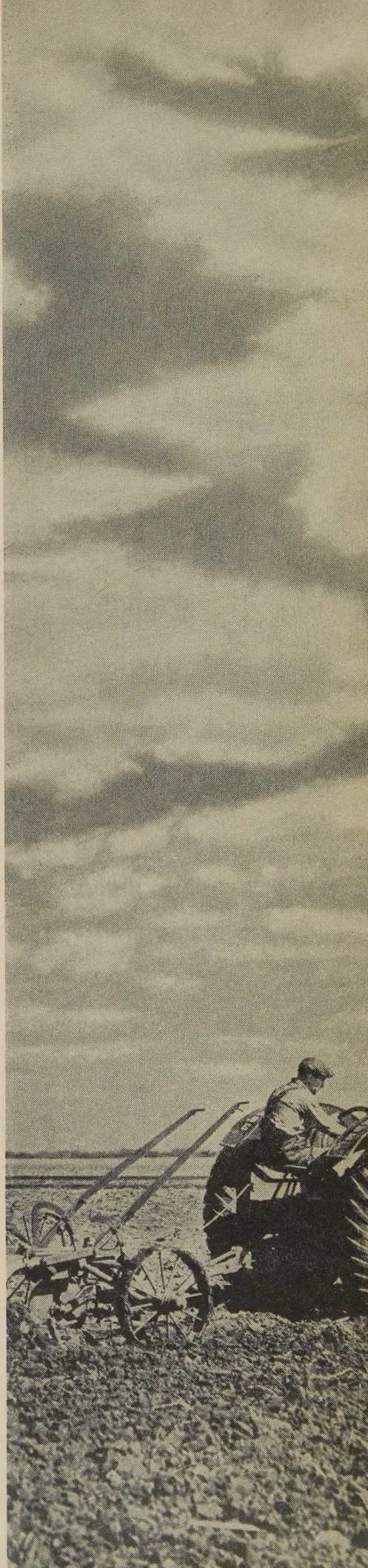
Yet our sower sowed his seed, and some of it fell on barren ground where it could never grow and some fell where it might have grown had it not been choked to death as thorns choke wheat in a farmer's field, and some fell on good friendly soil where there were people with ready hearts and hands to care for it, people not afraid of work, and in this soil the seed grew as if by a miracle!

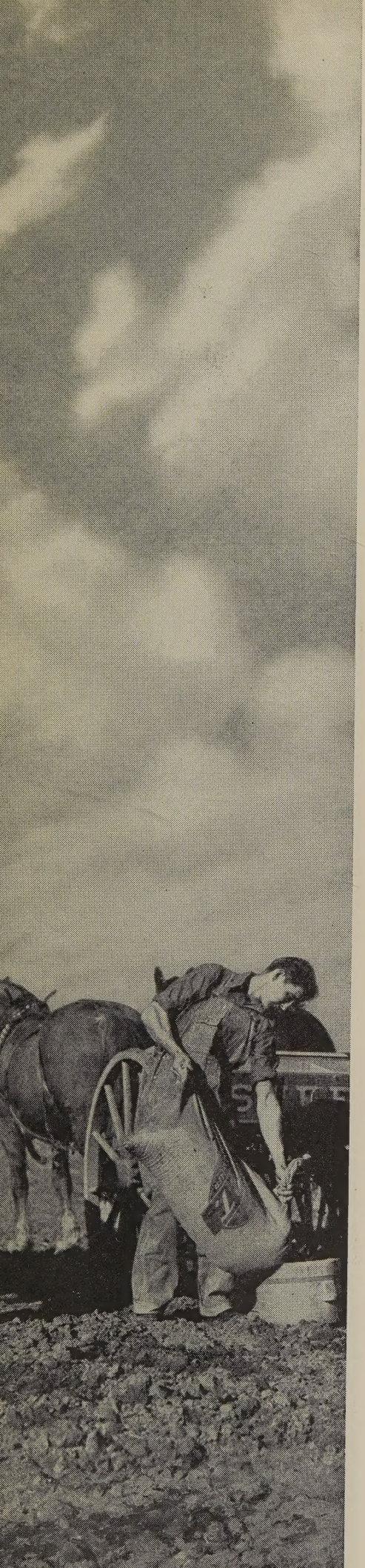
The sower, as you have already guessed, was the Baptist Church School Advance.

I

Some seed fell in The Church of the Barren Soil. This was a church where nothing was happening, a church whose people met the sower mournfully, saying, "There really isn't much we can do here. We are discouraged, and we're doing the best we can. . . . ." There was much dust on the hymnbooks here, and the air was dull and sleepy. . . . . The Barren Soil spirit is expressed by the pastor who writes, "The Work Kit came, but someone left it on a rear pew, and nobody ever opened it. What do we do now?" And by the church school superintendent who wrote: "Advance calls for too much time. Our teachers don't want to go to all that extra work. . . . ."

And so the seeds of Baptist Church School Advance fell in a dark and dusty corner of The Church of the Barren Soil, and died. But the sowers of evil seed kept furiously at it in





that neighborhood, and there was a fearful harvest from *their* scattering.

II

And other seed fell in The Church of the Thorny Soil, and here Advance did get down a tiny root or two and started to grow, and then those who should have cared for it lost interest or became interested in something else, and — they let it die. They were attracted to it at first, as one is attracted to a new suit of clothes, but they found — another suit, or other interests, and there was no one to cry "This is what we've been waiting for. Come on!" That cold indifference soon choked the slender first-year growth of Advance, as thorns choke wheat. . . . .

Meanwhile the tares of evil grew high and strong, and the thorns on them were sharp and terrible, and people were hurt and wounded and suffering everywhere. . . . .

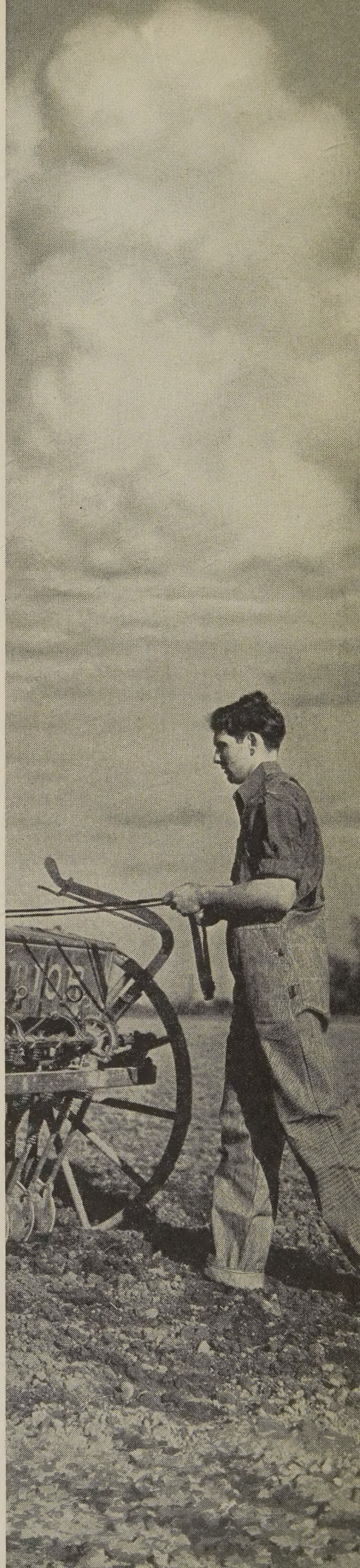
III

But happily there was also The Church of the Good Soil, where the roots caught and

went deep, and there was great fruit. Here attendance increased ten, twenty, thirty, forty, a hundred fold. Church school classes overflowed into the parsonage, into the basement, into — mortuary chapels! Some even built new churches, new educational plants. It happened in little prairie churches, in country chapels, in small suburban and great city churches, from Maine to California. It was a great victory, and the evil sowers were dismayed, and the church of God and the hearts of men were strengthened.

IV

But most glorious of all was the fruit of the seed and the victory won in The Church of Great Obstacles. Here the people faced troubles they had never counted on: a new national defense program and a war that took their youth by the dozen, moved whole families out of town, depleted the membership of a thousand churches. There were bad weather, impassable roads, Iowa mud and Dakota blizzard. There were epidemics of



sickness; there were — many hindrances, yet The Church of Great Obstacles planted the seed and brought forth great fruit.

They surveyed their communities, found the churched and the unchurched, brought them in. They went from house to house ringing doorbells. They found folk who had not been near a church for years.

New faces appeared in old pews and the pastor's spirit soared; new (hidden) talents went to work. There was a new buoyancy, a new enthusiasm in the air. Leadership training classes grew by leaps and bounds, and Baptist teachers began to teach with a new sparkle in their eyes, with new exhilarating techniques and powers in their hands. Schools were departmentalized. Decisions for Christ were intelligently, carefully sought in the church school, and we shall *never* know how many were won who might have been lost. More were enlisted and trained in these two years than had been enlisted and trained in our Baptist churches since the turn of the century. A new divine excitement was spread-

ing out from The Church of Great Obstacles, where the struggle was hardest and the triumph therefore greater.

V

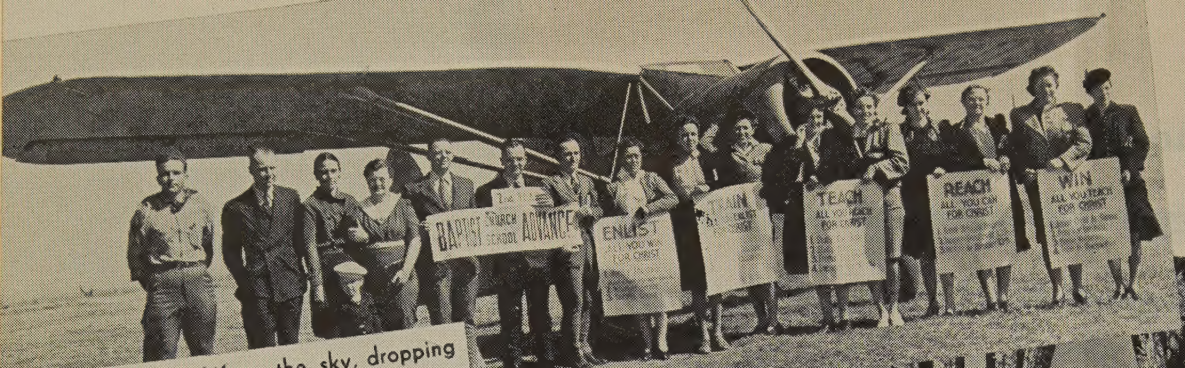
There is a fine old Danish hymn that runs:

> *"Be then no more by a storm dismayed,*
> *For by it the full-grown seeds are laid; . . . . ."*

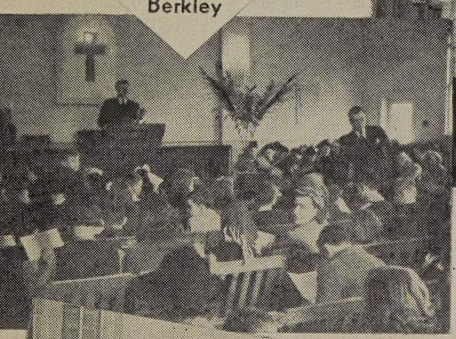
And that is right. At the very moment when the world has reached the peak of its mad confusion, when the sowers of Mars, death and despair seem to be in full control, we Advance! We find a new spirit, a new zeal for God and His righteousness being born while half the world seems dying!

> *"And tho the tree by its might it shatters,*
> *What then, if thousands of seeds it scatters!"*

What then, indeed? We were commanded not to reap, but only to go on spreading the seed, in storm or in calm. We dare do no other. With the sky and earth still blood-red, if we be the sons of God, we shall go on sowing, sowing, sowing, that our children may have a world fit to live in, that the whole earth may be readied for the coming of the Kingdom.



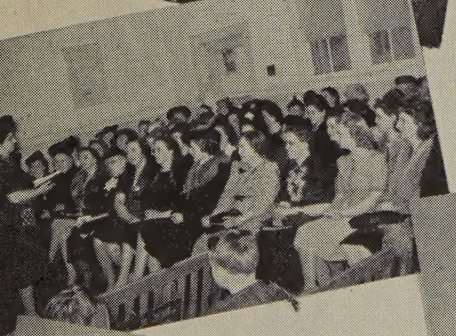
McPherson sowed from the sky, dropping Advance literature from an airplane



Primary to Adult in one room at Berkley

Benson needs more room!

From 5 to 85 high school pupils in two years at Logansport



Small children huddle into kitchen

Some seed fell on good ground...

Benson Baptist Church
Omaha, Nebraska

Benson has a spectacular story. All churches in the community were enlisted in a community Advance program. Fraternal, civic, and church groups co-operated. The civic clubs paid a girl to call on the phone everyone in the community. Masons, Odd Fellows, Eastern Star, and others, sent special "Go-to-Church" invitations to their lodge groups. Prizes were offered by civic clubs for best essays on "Why Go to Church" in all public schools above the third grade. Businessmen's clubs printed and put in windows placards inviting people to attend churches of their choice. Stores displayed special posters. Newspapers co-operated. All the churches' attendance increased beyond anything in their history.

Result in Benson Baptist Church has been a pressing demand for a new church school plant; the present building is desperately inadequate. Some classes meet in a mortuary across the street! Four large choirs have grown out of the Advance. Benson, since Advance, has the largest Wednesday evening prayer service in the state; also the largest delegations to Nebraska Summer Assembly; conducts the largest vacation church school in the state, with 220 enrolled.

Bethel Baptist Church
Harlan, Iowa

Bethel never had a teacher training class previous to Advance. They determined to overcome disinterest among the teachers, and set a date for the first class to meet. They counted on six attending, and forty-five came, representing all departments and classes. They have averaged close to forty-five for over two years.

A strong B. Y. P. U. grew out of the Advance. A doorstep campaign was conducted on the Saturday evening before promotion day. Every home in the church was visited, by ten cars with two callers in each. Attendance was up 27 per cent the next day. In spite of impassable roads, an increase of 8.8 per cent in attendance was realized by the end of the first year.

First Baptist Church
McPherson, Kansas

McPherson launched Advance in 1940. A goal of 400 was set for a church school with an average attendance of 275. They fell only 15 short of the 400 goal. In the spring of 1941 they set a Sunday to get 400, and got 456. The pastor and Mr. Clare Miller, a layman of the church and an aviator, conceived the idea of publicizing the Advance by dropping advertising leaflets from an airplane. Miller's plane was used, and leaflets were dropped on a very windy day and blown all over the county. The church was jammed for the next two weeks. This church had never had teacher training on a consistent basis before Advance. Now they have courses regularly, and the whole church is on an upswing.

First Baptist Church
Edmeston, N. Y.

This is a rural church which two years ago had 142 on the church school roll and an average attendance of 70 to 80; since Advance it has 204 on the roll, with an average of 90 to 125. Twenty-six have come in by baptism. The Advance director writes: "Advance has provided us with the means of *judging accurately our weak and strong points; that is the greatest contribution of Advance.*"

Berkley Baptist Church
Berkley, Michigan

This church is in a most difficult situation. Two rooms and a kitchen furnish all the space they have for church school. The church has had a hard struggle for years, but, following a visitation program worked out under Advance, it has become a hive of activity. Church school attendance is up over 50 per cent. All classes from nine years of age to men's and women's classes are crowded into the main auditorium, and a group of children are huddled into the kitchen.

A class of 36 women and a class of 28 men have grown out of this Advance visitation. Church school offerings have increased to the point where the school has purchased additional land for a new building. The school also is paying off an old mortgage of $2,000. Attendance in church school is up from 113 to 157. The pastor is now obliged to set regular Sundays each month when converts may be taken to other churches for baptism.

Livernois Baptist Church
Detroit, Michigan

Two years ago attendance was 96 to 98 in the school, now it is 180 to 200. Advance has created the necessity for two separate sessions of the church school, one at 10 A.M. and the other at 11:15. Since Advance, parents are coming, bringing their children with them. Only about thirty-seven adults were actively working in the church when the Advance program started. These people did not want to be bothered with an evening service. Such an influx of young people has come with Advance that the young pastor has started an evening service which is the most popular service of the church.

Memorial Baptist Church
Cortland, N. Y.

This church was so anxious to continue Advance that they ordered full supplies for a year ahead, afraid that headquarters might discontinue Advance! Attendance is up 25 per cent. Almost 100 per cent of their teachers are enrolled in a teacher-training course which takes fifty minutes of every monthly teachers' meeting the year round; this was a direct result of Advance. Under the slogan, "A home-going teacher makes a church school-going pupil," their teachers conduct regular systematic visitations.

Advance here fostered the organization of the first Intermediate Department the school has ever had. A local school bus was chartered to bring children in and return them to their homes. Some of these children had never been in a church school before, many had never had a Bible. The Cradle Roll Department was reorganized and rejuvenated. The pastor says: "Advance has given us an evangelistic spirit, a spiritual zeal, and a new enthusiasm."

Londonderry, New Hampshire
Baptist Church

This school had 16 enrolled when Advance began. Then graded lessons were adopted, Bibles were presented, a young adult class was organized, a junior choir brought in to assist in the morning service, 6 officers and teachers were sent to attend the State Convention of Religious Education, 75 copies of *The Secret Place* were distributed, a new cement floor laid in the basement, 5 young people sent to attend the annual State Youth Fellowship Convention, new Baptist hymnals *(Christian Worship)* were purchased, and the auditorium was redecorated.

Valley Farms Baptist Church
Valley Farms, Michigan

This church has had a complete change of heart and effort since Advance. An old Baptist church thirty-five miles away was torn down, moved to Valley Farms, and used in the enlarging of the church plant. Valley Farms Church runs not one bus, but four busses, out into the country to pick up its members. A large Junior Church has been started with Advance, in which the children worship in the basement of the church, while their parents worship upstairs. A large vested choir has been organized. Sunday church and school meetings have been unified. They had an attendance increase of 17 per cent in 1941 over 1940. This pastor took the church because everybody said nothing could be done with it. With the help of Advance he raised the giving in a church where giving had been haphazard. He has his church tithing now. Last year $1,889 was spent on improvements. He found only a handful at the start of his pastorate. One Sunday he had a congregation of two. Now he averages 100 in the congregation, 174 in his church school, and he has been here only three years!

First Baptist Church
Cooperstown, N. Y.

Last year church school attendance was up 37 per cent and church attendance gained 25 per cent. This year, in spite of terrific handicaps, the gain was 48 per cent! The church has had greater success in the development of its organizations. It has developed a junior choir of 14, a World Wide Guild of 13, a high school group of 14, and a high school *class* of 17, and two young adult groups. One young adult group numbers 40. The high school class constitutes one of the church choirs.

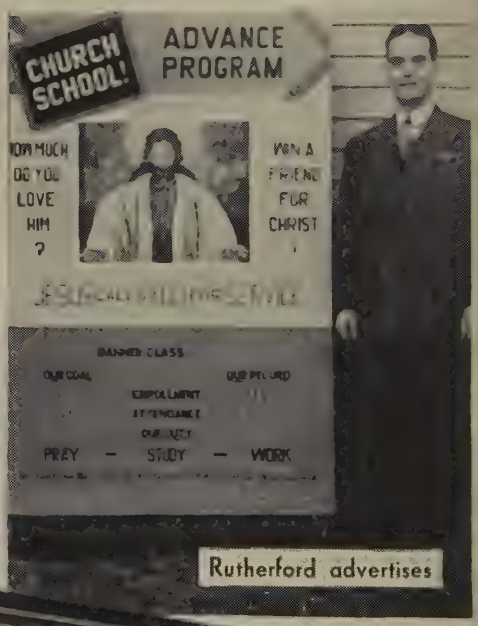
The Baptist Temple
Logansport, Ind.

Before Advance, says the pastor, "You could count the young people around here on the fingers of one hand." The high school class and department numbered 5 girls. Today, after two years of Advance, it numbers 85. The teacher has an attractive six-point program for developing such a class; her main point is in systematic calling and follow-up. This is the biggest high school group in town. The young people recently took over the whole church for eight days, including all Sunday services and the midweek service.

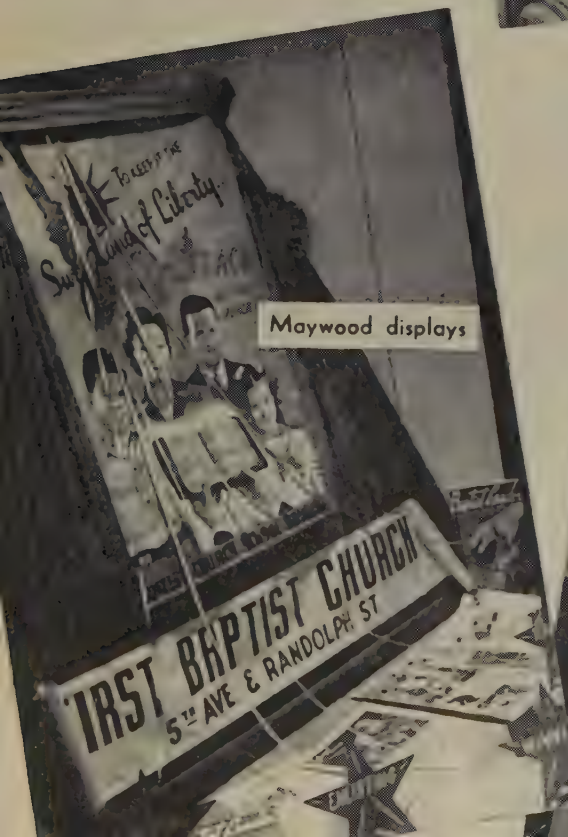
Four years ago the pastor of this church was told that the church had no future; it had a debt then of twelve thousand dollars. Since then, with the aid of Advance, the pastor has built a young people's church—and his debt is eight hundred dollars at the moment. They took for their slogan, "It can be done!"

Things are booming
at Valley Farms
Four busses bring them in!

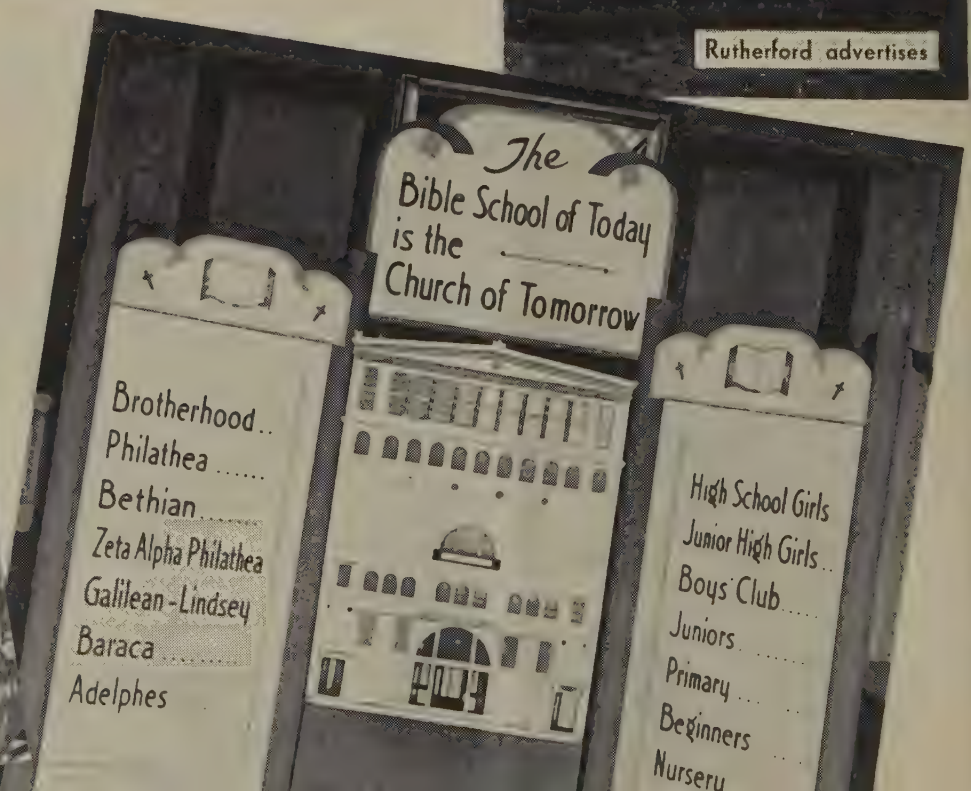
Livernois is growing



Rutherford advertises



Maywood displays



—and brought forth fruit!

"Our teachers today have a clearer vision of their task, are more faithful in preparation of their lessons, and are now really trying to win their pupils to the Lord. Our slogan for this year is 'The whole church at Sunday school and the whole Sunday school at church.'"

Calvary Baptist Church
Albert Lea, Minnesota

"For the year preceding . . . . our church school average attendance was 800. It is more now. The Church School Advance meant much to us by way of inspiration."

North Shore Baptist Church
Chicago, Illinois

"We have not 'set the world afire,' but have checked our weakest spots and tried to improve them."

Valley City, North Dakota

"We have had Work Kits I and II, and have used practically all of the materials to some extent. Probably the best thing that has grown out of the Advance is a reorganization of the school. While we are not able to report any glowing statistics, the Advance has been helpful to our school."

First Baptist Church School
Ansonia, Conn.

"In numbers, we did make a good advance the first year; in fact we had about all the pupils we were physically able to care for."

Friendship, New York

"We are averaging between 40 and 50 pupils each Sunday above the 1941 level. By inspiration of the Advance program we have readjusted our Sunday school classes and teaching staff, so that we are teaching more effectively. By special assembly programs and monthly workers' meetings, we are accepting the challenge of the Advance in endeavoring to reach more of the 4,000 school children in our city."

First Baptist Church
San Fernando, Calif.

"As a phase of the Advance we made many personal home calls and did get good results. There was an increase of about 30 per cent. Our Sunday school has grown from 35 regular attendants to 50 on the low average."

Lakewood Baptist Church
Suburban Denver, Colo.

"After taking a religious census of our field, covering a radius of from 3 to 4 miles in all directions from the church, we organized transportation to take care of each road. Our membership roll increased from 50 to 80. Our average attendance increased from 35 to 54. So far, this second year of Advance, our attendance has surpassed last year—57, in spite of the fact that some of our people are forced to work seven days a week in munitions work. We are now working on a plan for enlarging our plant."

Clifton Park Center Baptist
Elnora, New York

"Our teachers have been led to hold regular monthly study classes. The result of these meetings has been a much more regular attendance on the part of the teachers themselves and a renewed interest in calling at the homes of their pupils. We also held our first Leadership Training Class."

Glasgow, Montana

"We have been gradually building up our attendance since October 1, 1940, from an average of 72 to 112. We have had 25 additions to the church in the year ending March 1, 1942; 16 of these were by baptism from our Sunday school."

Littleton, Colorado

"The average attendance per Sunday for 1939-1940 (October through May) was 180, therefore, the goal for 1940-1941 was 198. We actually reached 203, or a gain of 12.8 per cent instead of 10 per cent. The goal for the present year is 223 per Sunday. During the first quarter (October-December, 1941) our average attendance was 224 per Sunday. Our school has not only gained in attendance during the Advance, but has also benefited spiritually and financially as well."

Calvary Baptist Church
Charleston, West Virginia

"Our enrollment and attendance both increased the first year between 13 per cent and 14 per cent. This year we seem to be going above last year. We are seriously handicapped because of lack of room. Our people see the need and are taking steps to solve the problem. We have paid off a $2,500 debt and started a 'New Church' fund. We have renovated and redecorated the entire church school plant. Our workers' conferences are better attended, and more successful. The American Baptist Publication Society literature is more and more appreciated—especially BAPTIST LEADER. The full-sized parsonage basement has been equipped as a recreation room. It is also used as a classroom. Other improvements have been made on buildings and grounds. We have bought new hymnals, a new mimeograph, a new communion set, etc. The choirs (we can now say choirs) are doing better work. Many children and young people are now in the regular services of the church. People are coming to church who have never been known to attend before. Attendance at all services seems to be better, and we are receiving new members from time to time. Yes, problems have been solved and are being solved since we enrolled in the Advance."

Nitro, West Virginia

"Although we will not be able to report an increase in enrollment this year, due to causes beyond our control, the effort that we have made to follow the plans of the Advance, especially the Workers' Conference Course, has improved the work being done in all departments of our school to an unusual degree."

First Baptist Church
Fargo, North Dakota

"The attendance became more regular, the average increasing some 23 per cent during the first year and something over 10 per cent of the first year during the second year, thus far. The enrollment increased some 8 per cent."

Loudonville, Ohio

"We are going forward steadily in all phases of work. Last year we increased well over our 10 per cent goal. This year we are consistently higher, forcing us to build another log structure, 30 feet by 50 feet. We have just completed a Leadership Training Course in Evangelism. We completed a week of meetings by baptizing eight fine young people last Sunday evening. Ten more, mostly adult, are to be baptized later this month, nearly all of them from our own mission, the new Osburn Community Baptist Church (building there should be completed this summer; it's 100 per cent volunteer—and all bills paid!)"

Pinehurst Community Baptist Church
Pinehurst, Idaho

"During the first year of the Advance, we increased our attendance and membership over 10 per cent. Through the guidance of the material we are now conducting monthly workers' conferences. This had never been done before here. By getting together regularly, we have been able to determine our weak spots and to remedy them."

Fredericktown, Ohio

"In the last two years our attendance has jumped from the lower 400's to the higher 600's and occasionally we have well over 700. It has been necessary to organize a second Adult Department and every one of our more than 60 classrooms is occupied."

First Baptist Church
Huntington Park, Calif.

"Thank you for introducing the Advance to us. Since we started the movement in September, we have averaged 9.7 per cent higher than last year in church attendance and practically the same in attendance at classes. We have raised almost $500 for the Emergency Fund, nearly $2,000 toward a new organ, and $1,200 toward mortgage interest and payment, all above our ordinary church and benevolence giving. I expect to baptize about fifteen at Easter and take in several more by letter."

First Baptist Church
Rahway, New Jersey

"We have had monthly workers' conferences throughout the year, and have formed an active Home or Extension Department. Our idea here is to pep up our already enrolled group."

First Baptist Church
Harrisburg, Pa.

"In 1941 we increased our attendance by a little over 11 per cent. We also were able to increase church service attendance by a good 10 per cent."

Amsterdam, New York

"Last year we had a 20 per cent increase over the previous year, and it looks now as though we would maintain a 10 per cent increase over last year. We have continued the monthly teachers' and officers' meetings. We have sent many of our teachers to excellent Leadership Training Schools. We have had a very active Junior Church. We have organized a new 'Couples' Class which has taken over the renovating of a small room. We have put into effect the 'Learning for Life' program in our Adult Department. Each department and class is urged to take over some specific project."

Oneida Baptist Church
Oneida, New York

Now—after two years of successful Advance, we have learned many things.

Now we know that great things can happen—aye, have happened—in the Baptist church school. Tremendous gains have been made; a quickening, deepening spirit has swept through the whole Baptist communion.

Advance has been and is an evangelistic zeal, a spiritual enthusiasm, a vision-builder. It is Christ's sending of the Twelve and the Seventy applied to today's church school.

II

Advance was born in peacetime; now the world is afire and we face a crisis which depletes our ranks hour by hour.

Now we are faced with the denial if not the destruction of that Christian character, modeled after the manhood of the Master, on which we have built our hope and our living. Now all that Christ stood for stands with its back to the wall.

Now—as never before, we dare not give over to a psychology of defeat. Now as never, against the confusion that shall come with the peace, we must build Christian character.

III

Now—we dare not think of airplanes and armaments and ships alone, or even bread, as man's only need; we must think more constructively in terms of the spiritual qualities of individual, family, community, nation. Our most impregnable defenses are the defenses of the soul; our salvation depends upon a Christian offensive—and it is imminent!

Now—in 1942—it is imminent. We who sowed the first tiny seeds in the Baptist Church School Advance join hands with a United Christian Education Advance; forty Protestant denominations take up the banner and march as one, under the slogan: "Reach Every Person With Christian Teaching."

Now—to do that; now, to strengthen the church, evangelize the home, make the community Christian that the nation and the nations may be Christian—now, to drive deep beneath this trembling world those new bed rock foundations of the spirit on which alone democracy, freedom, truth, and a better and more Christlike world can endure . . . .

Now—to help in doing that, we offer a Plan for Advance:

A PLAN FOR CHRISTIAN ADVANCE

THROUGH BAPTIST CHURCH SCHOOLS

Rally Day to Children's Day, September 27, 1942 to June 13, 1943

IN THE HOME

	POSSIBLE POINTS OF RECOGNITION	DATE ACHIEVED	SCORE
1. Secure an increase of 15% of your church and church school families in the regular use of the Bible and The Secret Place or other suitable material	10		
2. Establish and maintain a Standard Home Department	10		

IN THE CHURCH

1. REACH ALL YOU CAN FOR CHRIST			
a. Conduct at least one organized visitation campaign during the year	5		
b. Adopt and reach a definite percentage of increase in church school enrollment and average attendance for the year	5		
2. TEACH ALL YOU REACH			
a. Every teacher publicly installed and giving at least two hours preparation to each lesson	5		
b. Every pupil visited by his teacher at least once a year	5		
c. Use Baptist teaching helps in all departments and make the Baptist Leader available for every worker	5		
3. WIN ALL YOU TEACH			
a. Carry through a definite plan for winning each pupil to Christ	5		
b. Provide special training for discipleship and church membership	5		
4. ENLIST ALL YOU WIN			
a. Carry through a plan for enlisting each new member for service in the life of the church	5		
b. Increase by 10% the number of givers of record to the current expense and missionary budgets of the church	5		
5. TRAIN ALL YOU ENLIST			
a. Hold at least six planned Workers' Conferences during the year	5		
b. Carry through a definite plan of Leadership Education for the year	5		
c. Establish a church Committee (or Board) of Christian Education and assign to it the responsibility for planning the total teaching program of the church	5		

IN THE COMMUNITY

1. Undertake at least two projects of unselfish service in ministering to human needs in your community	10		
2. Cooperate with other churches or character-building agencies in at least one program for the moral and spiritual strengthening of your community	10		
TOTAL POINTS	100		

BAPTIST CHURCH SCHOOL ADVANCE

READ "THE MANUAL"
for explanation of each of the above goals

In Cooperation with the

We believe that any church school that pursues these goals will advance.
See center insert, this issue of Baptist Leader. *Remove it carefully and post on your bulletin board*

Materials for Your Third Year

In Work Kit III you have a new enlarged equipment, including:

1. The Manual. This is the official third-year guide-book of Advance, expanded to include all method-material necessary, to include exhaustive interpretations of all the goals under "Church, Home, and Community," and containing a wealth of ways and means of realizing them.

2. Four new colorful Advance posters. One poster each for Home, Church, and Community emphasis; one outlining the Plan for Advance, to be used as a Wall Chart.

3. The Christian Education Week Manual. This is now ready for distribution; it catches up all tried and successful plans, as well as including new ideas for 1942-43.

4. Monthly Worker's Conference Themes for the Year. This is a "must" on your list; when you have it, your leaders have advance notice and ample time in which to prepare their Conference programs. A full year of programs and suggestions.

5. Enlarged and Revised Life Line Chart.

6. "Parable, 1942," reprinted in folder form.

7. Specially prepared helps in approaches to home, church and community problems; this comes in addition to the material in The Manual. (Titles to be announced in *Baptist Leader.)*

8. New materials on Evangelism and Leadership Training. (Titles also to be announced in *Baptist Leader.)*

ENLIST

NOW

Renew Your Purpose!

MAIL THIS ENLISTMENT BLANK

BAPTIST CHURCH SCHOOL ADVANCE
1701 Chestnut Street, Philadelphia, Pa.

*Date*_____

Yes, we ENLIST . . . . for the third year of the Advance.

We enclose one dollar for Work Kit III.

*Church*_____

*City*_____ *State*_____

*(Signed)*_____

*Pastor*_____ *Superintendent*_____

*Director of Advance*_____

"But–it's *different* in

By FRANK S. MEAD

STERLING was different, the folks told the new preacher. He came to town with that new-pastor enthusiasm and ignorance that they knew so well, and they didn't like to discourage him, but—he'd find out.

There were sliding doors at the rear of the sanctuary, opening into the Sunday school room that was supposed to take care of the overflow crowds. The trouble was, there weren't any overflow crowds. Sixty was a crowd Sunday mornings and twenty-five was pretty good for an evening service and the church school averaged around fifty-seven or fifty-eight. When the pastor began talking (wildly) of having to open those sliding doors, before Easter, to accommodate the people he expected would be coming to church, those who knew better smiled, "Now, pastor, listen! We've lived in this town all our lives, and we know that just can't be done. We don't want to throw cold water on you, but . . . ." But by Easter, before Easter, they were averaging 160 in the morning and 140 in the evening services.

Collections were—not so good, in First Baptist Church, Sterling. But what could you expect, with such small congregations? After all, there was just so much money in a town like this, and Baptists aren't a rich people in *any* town. When the pastor began talking of a campaign to raise more money and pay off the old debts and begin to lay something aside for a building fund, they smiled less broadly and they said, "Now listen, pastor. We've lived here all our lives and we know this town, and . . . ." And one year later they had paid off some $300 in old debts and had clear money in their treasury.

They had worshiped in the same two rooms for a long, long time. No, it wasn't exactly the finest building in the world, but it would hold all the people who would ever come to *that* church! When the pastor mentioned that it might be quite possible to build a brand new educational plant in Sterling, the fat *was* in the fire: "Now listen, pastor. That might

PICTURES, READING DOWN: THE OLD CHURCH, THE NEW CHURCH WITH THE EDUCATIONAL PLANT, PASTOR J. H. MCQUERY, CONGREGATION, ADVANCE HEADQUARTERS AND LIFE LINE AND THE TRICK TRAP DOOR

Sterling!"

STERLING, COLORADO, FINDS SOMETHING DECIDEDLY DIFFERENT IN ADVANCE

be all right in some of those big, rich Baptist churches in the city, but in Sterling . . . . it's just different, that's all. It just can't be done."

"But *how* is it different here?"

That's a good question. How? How was Sterling different? Looking out at it from the window of your Burlington train as you come up from Denver, it looks like any other of the thousand-and-one Colorado towns that pepper the prairie. The little white houses are the same, the wide western streets are the same, the dust and brown of the plains and the rambling fences are the same, and the clear blue sky and billowing white clouds (Colorado has the bluest sky and the whitest clouds in the world) . . . . these are all quite the same as they are anywhere else. The good folk in First Baptist Church are the same as you'll find in any other First Baptist Church. But, said Sterling, we're just different. You have to be careful how you start things here. Innovations don't catch on. People like the old ways. Things had always been done a certain way, and there was just so much you could do, anyway . . . .

On top of it all they had a bad church scrap. That made them quite the same as a lot of other churches, too . . . .

Advance

Around the pastor, in the course of events, there gathered the usual corporal's guard who saw some chance of realizing what he advocated. That was enough for a starter. Starter was a visitation campaign in which Baptists with no signs of visible Baptist employment or support were searched out by a door-step-calling campaign. That hadn't been done before, and some of the folks hesitated to offer their services. One of the best workers in the church begged off and begged off and *begged* off, and finally yielded to the pressure of the "committee" with the promise: "Oh, all right. I'll go visiting, but I won't say a word. I can't. I'm different. I'm no salesman. If you still want me to go, say so." They said so—and they got a good visitor. In the first three visits she spoke exactly two sentences per visit, but

THESE ARE TYPICAL CLASSES MEETING IN THE PLANT THAT GREW OUT OF A RAILROAD STATION THE C.B.&Q. DID NOT WANT!

on the fifth visit she was talking full blast, selling First Baptist Church to Sterling.

New faces began to appear in the pews as a result of this survey, and activity in general began to increase. Then manna fell on First Baptist Church; they got hold of the program arranged for the first year of Baptist Church School Advance and they saw in it just what they had been waiting for. This was it! It offered the method they had been floundering around to find.

This was it—for most of them, but not for all: "Let's go slow on this, till we see how it works in other places. Maybe this Advance thing wasn't meant for small churches like Sterling. . . . ." Maybe it wasn't, and, reasoned those who had studied it, maybe it was. They were clever. They didn't try to force Advance on the church; they made up their minds to put the Advance program to work without telling anybody about it. Something happened at Sterling that probably didn't happen anywhere else in the Northern Baptist Convention: Advance was set moving *almost in secret.* Only a few knew it was Advance.

The Roundup

In the early fall of 1940, they had a "roundup." That word means something in Colorado; roundup means fun and "chuck" (food, to you Easterners). There was chuck at First Baptist Church: an honest-to-goodness church wagon was driven in over the lawn of the church, and a local cowpuncher with a barbecuing reputation came riding down the street resplendent in chaps, set up his fire and his tables near the chuck-wagon and proceeded to serve the finest barbecue in years. Why not? Why not use a local treatment in inaugurating every local Advance? (The food, incidentally, was free food.)

The roundup was the grand opening preceding Christian Education Week. By the last of September a Leadership Training School was running in high gear, with State Director of Religious Education Ripley coming from Denver to help out. Worker's Conferences began to meet regularly. Subtly, they began to reach, teach, win, enlist, train, without saying so. They did fairly well with their Advance: they found themselves so crowded that they were sitting in each other's laps, and wondering what they were going to do for more space. It was rather confusing. All church school groups from primary to high school groups were huddled into one "Junior" Department!

The crowding became noticeable to those who had felt that Advance just didn't belong in such a different Sterling. They noticed a "Life Line Chart" on the wall; nobody objected, now. The upward swing of the life-line was something to look at. Here is the way it went up in 1941:

AVERAGE ATTENDANCE

First Quarter	94
Second Quarter	110
Third Quarter	107
Fourth Quarter	116

A Dinner, and a Depot

Plans were laid for a Fellowship Dinner at which, it was rumored, there were to be some strange goings-on. The element of mystery held until the pastor got up to make the "speech of the evening," and as he went on it grew so quiet you could hear two pins drop. Said he, in part,

"We need a new educational plant to take care of these children. We need a three-story building, and we need it right away. That will take money, a lot of money. Lumber comes high, these days. We need five thousand dollars." If anyone had said "five thousand dollars" a year before this, the whole congregation would have had a good laugh; there wasn't that much money in town. But before they left the tables of the Fellowship Dinner they had raised $6,792. (As a matter of fact, they raised it in thirty minutes. Yes, Sterling *was* different . . . . !

Five thousand wouldn't build the plant they wanted, and the pastor knew it. But he had an idea. In his rambling o'er the Colorado range he had often rambled over to the little town of Keating, where he learned that the Burlington railroad was planning to tear down an old station, or "depot," and build a new one. He looked over the old building, and found it full of sturdy old beams so tough that you couldn't drive a nail through them. He talked to the man in charge—and on the spot bought himself a railroad station and moved it to Sterling. Cost: $175. Then he thought about paying for it. Brave man! He hadn't even told his people about it. It didn't seem necessary, at that point in the program, for they were so excited over the building program that had come with Advance that he probably could have brought home the Empire State Building, and they would have paid for it.

So the station arrived and was dumped, piece by piece, on the lawn of First Baptist Church. Fifteen to twenty men in the congregation gave their time and their tools and their talents, gratis, to the business of cutting those beams to fit into the framework of the new educational building. (The telegrapher's desk is now the drain-board of the kitchen sink!) Those who had no talent and no tools and no time, paid a substitute to come and work for them. They did everything but dig the foundation-hole and plaster the walls, and when they were done they had a seventeen-room church school building that would be a worthy addition to any church.

Seventeen rooms—light, clean, airy, quiet, easy-to-teach-in. In those rooms meets a completely departmentalized school, surrounded by equipment made to fit its ages. One feature intrigued us and made us think of the famous "lion's mouth" door in the Doge's Palace in Venice; it was a trap-door arrangement cut into every class-room wall into which the school secretary could drop his supplies and collect his reports completely unseen and unheard by the class in session. That's a great idea; *all* church school secretaries should be unseen and unheard—bless their hearts!—during that precious hour which belongs to the teacher.

There is a small debt on the place, but that doesn't worry anybody; it has been more than covered by pledges, so now they are wondering how they might get more money for a bigger building. (Remember, two years ago Sterling was different!) They need more room. The High School girls have to meet in the parsonage, and the Junior Department is pretty cramped, in its large room upstairs. Something tells us they will build an even larger plant, before long. Everything points that way. Everything indicates that they are still Advancing.

The Second Visitation

Out of their recent Second Visitation, which covered the whole city, they reaped a harvest of 200 prospects who were unconnected Baptists, 286 who had no denominational connection but did have Baptist leanings and 431 people who didn't have any church or any preference or any leanings whatsoever. The Baptist visitors turned over to the Methodists, Presbyterians, etc., etc., a good, husky handful of prospects with Methodist, Presbyterian, etc., etc., preferences.

They might rest on their laurels now, but they will not. Something exploded in Sterling with the arrival of Advance. They've started something and they're keeping it up. They are enjoying the biggest increase in attendance in both church and church school that they've ever had. They have experienced an upsurge in spirit that is the most encouraging thing in years. And they have actually *strengthened other churches:* practically every other Protestant church in Sterling has shown an increase since the Baptist surveys started people back to the church of their own choosing. Every minister in town is grateful. . . . .

Perhaps the moral of all this, so far as the folks in Sterling are concerned, is that they have learned that they are *not* different. And for us, perhaps it is that *our* churches aren't different, either. What does First Baptist in Sterling have that your church doesn't have? Nothing, except an inspired get-up-and-go—and an Advance program that is alive. Nothing, perhaps, except a willingness to take big chances in order to make big gains—even if they had to start the thing in secret!

CHURCH SCHOOL WORKERS' CONFERENCE

Suggested Program for June

The Personal Religious Growth of Leaders

By EDGAR C. SMITH

Worship (15 minutes)

CALL TO WORSHIP. There is no better way to begin our study of the topic of this meeting (quote) than in humility of spirit and in worship of Him in whom was fullness of growth in wisdom, and stature, and favor with God and man.

QUIET MUSIC. Hymn 95, "Draw Thou My Soul, O Christ." (In *Hymns for Creative Living;* played softly while the group finds the page, then sung prayerfully—the full hymn.)

SCRIPTURE AND COMMENTS. (Moffatt's translation if available.)

James 3: 1. Does this justify a refusal to teach? What is the danger of indifferent teaching? Notice it reads "*We* teachers." James did not exclude himself. Our topic calls for *self*-examination.

Rom. 2: 17-23. Is that our weakness? Or our danger?

1 Tim. 4: 16. Watch *yourself* (not the other fellow) and your teaching (its content, its method, its effectiveness).

POEM. "Christ Has No Hands But Our Hands" (page 182).

HYMN 127. "Lord, Speak to Me."

UNISON PRAYER. "Influence" (page 186).

Discussion (40 minutes)

This topic goes to the very heart of our church school work. If we are trying to create new persons in Christ Jesus, to build Christian character, to foster at its highest the art of living, nothing is more essential than a vital religious experience on our part, and characters consistent with the thing we are attempting to do. No amount of correct technique, good materials, adequate facilities, etc., can compensate for a lack of this.

For one reason, we teach by example as much as by precept. What we *are* often counts more than what we *say*. (This is so self-evident that it need not be argued. Let the group, however, discuss it from their own experience and observation. You might start the discussion by classifying teachers under three headings, such as (1) Those to be forgiven (for whom the pupil is not grateful), (2) Those forgotten (whose mediocrity left no impression), (3) Those remembered (beloved and honored for their contribution). In which category will *you* be placed?)

For another reason, church school leaders need it for their own sakes. They need it to face life when life becomes hard, as it is right now; they need it to meet the discouragements and difficulties of their Christian tasks, which so often come not singly but in battalions; and they need it that their teaching and leading may be with zeal and joy.

A rich, satisfying personal religious life is an attainment. It comes by growth, and is retained only as it continues to grow. This was so even with the Master Teacher. He *grew* in wisdom, in stature, in favor with God and man. Did He ever stop growing? Dare we?

Growth comes by nourishment. Again, look at Jesus. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." So Jesus fed His soul with the Scriptures. "It is written, Thou shalt worship the Lord thy God . . . ." So Jesus went into the temple; and into the synagogue on the Sabbath Day, *as was His custom.*" "After this manner pray," said He to His disciples—and filled His life with prayer.

But it costs; aye, there's the rub. Most church school leaders realize their spiritual inadequacies. They wish they were better folks. But their *wishbones* are stronger than their *backbones*. Personal religious growth is entirely up to the individual. He can grow and become the kind of person he wants to be and ought to be—if he will pay the price. Jesus paid it. "For their sakes I sanctify myself——" which meant for Him long periods of meditation and prayer, rigorous disciplines, and brave denials. Paul paid it. Everyone must pay it—with a long, long process of daily spiritual exercises and attainments until it has become a habit.

Therefore some definite plan of personal religious growth is desirable. The elements in the plan will depend somewhat on what each person needs and is willing to do. The first step should be a self-examination to discover one's weaknesses (like the rich young ruler in the Scriptures asking "What lack I yet?") Then plan those spiritual exercises which will help to meet that lack. (Score charts can be secured for just such a purpose.)

What are some of the elements in a plan of personal religious growth? (Place the items on the blackboard as the various members of the group suggest them.) The following certainly should be included:

1. Bible reading, worship, prayer (the chief elements in Jesus' growth).
2. Reading of devotional literature and Christian biography.
3. Meditation.
4. Communion with God in nature.
5. Deeds of service. (Growing by doing.)
6. Inspiring companionships and conversations.
7. Lifted horizons of thought and interest.
8. Enrichment of cultural and thought background, through the fine arts, etc.
9. Training. (Yes, in the skills and tools of Christian teaching and leadership. For spiritual energy may be lost through inadequacy to deal with the practical problems of leadership. And skill can amplify the example of personality.)

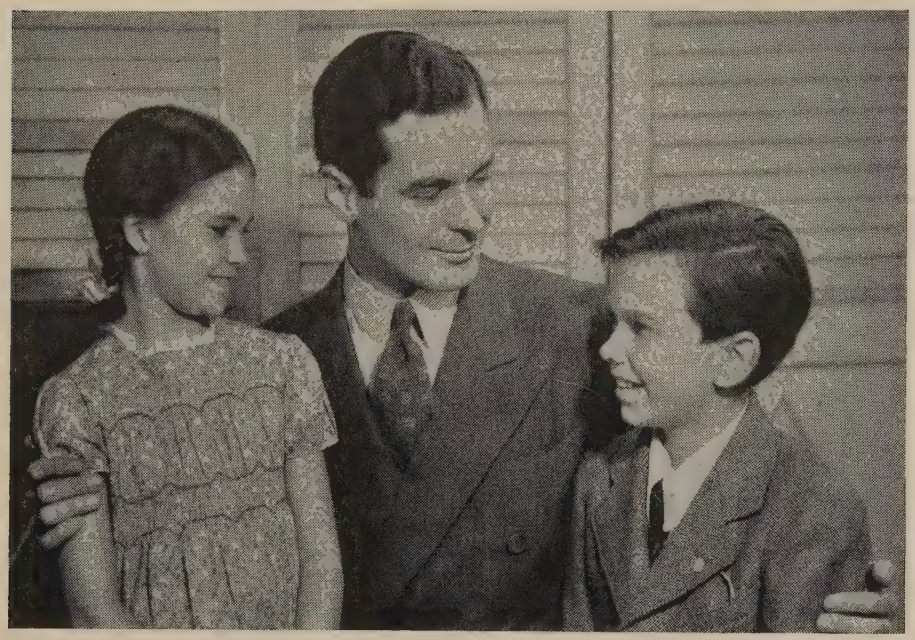
Consider especially the opportunities for personal religious growth which the summer period affords. The summertime can so easily become one of spiritual let-down. It can also be turned to good account in the interest of spiritual growth. Think of the opportunities in the summer camps and assemblies. (Distribute assembly folders.) Too many church school leaders — particularly younger ones—are missing the fine opportunity these afford for growth in knowledge and skill, while at the same time becoming strengthened spiritually through Christian companionships and inspiring programs of worship. What can be done through better acquaintanceship with one's scholars? Take them on hikes and excursions; visit their homes; engage in their sports. Any teacher will grow doing that. What about extra reading (for which there is not time in busier seasons)? Consider new types of service.

In the old days of shipping, sailors had to sign articles as follows: "Shipped for the good of the voyage, the master's interest, boat or shore, night or day."

Closing

In something of that spirit, following the discussion, bring the meeting to a close with an appeal to the group that they pay the price of personal religious growth, expressing their desire and determination together in this vigorous song of aspiration: *Hymn 128,* "I Would Be True."

Children's Leader



Black Box Studios

WHAT Shall We SAY To Children TODAY?

By JEAN LOUISE SMITH

MOST of us are having a difficult and puzzling time these days to know what to say to children about the world situation. We realize that we must face its grim reality, yet we feel rightly that children should not suffer for our mistakes.

However, we cannot shield them completely from what is going on. They hear news broadcasts and absorb a certain amount of the war talk that occupies the attention of adults. Children are aware of our tenseness and consequently they think far more than we perhaps realize.

Watch children at play. War has a much more important place in their activities now than it had a year ago. Boys are absorbed in playing battle and even the little girls pretend they are soldiers or nurses.

Those of us who are leaders of children must do something about this, but at the same time we must not set up conflicts in the children's minds. If we deny or turn our backs on the world situation the children will experience mental and emotional conflicts and will not know what to believe.

There are several values and viewpoints that we can emphasize with children these days which will help them to be happy and to look toward a better future and more sane world.

First of all, we must help the children to feel a sense of security in both the church and the home. Let us encourage conversation about the church. Let us lead children to realize that the church has been in existence for hundreds of years. It has endured all kinds of trouble, but because of the love and loyalty of the Christians, it has continued to grow. The church is a bulwark, a solid structure, and we can count on it if we stay by it. Now, as never before, children should be given opportunities to become acquainted with their own church and should be helped to understand the relation of the local church to the great brotherhood of Christians who are standing shoulder to shoulder for what they believe is right.

Likewise, the child should feel that the home, his home, is a place of love and security. To his home he can bring all his problems for serious and helpful consideration. All conflict and difficulty should be set aside, for now, more than ever before, we must create in the home a happy, co-operative atmosphere.

Even the little child needs refreshment and peace and quiet in these tense times. That is why we should give them many opportunities for meaningful experiences of worship. Prayer should be frequent and should emphasize God's helpfulness and the necessity of our co-operation with him. The children should be taken into the church sanctuary occasionally for their worship so that they may feel the dignity and beauty of the place. Quiet music, familiar songs, and prayer will help them to realize that God is near even though they cannot see him.

These are days when all of us, from the youngest child to the oldest adult, need to turn to the secure truths of the Bible. Bible stories, especially those emphasizing God's love and care, may be told. Juniors are old enough to search out some of the great truths of the Bible, and, of course, every one of us should become more familiar with the life and teachings of Jesus. Jesus continually faced conflict, but always with a serenity and poise and a spirit of love that should bring great reassurance to us.

Experiences of beauty will help children in these tense days. Beauty is an expression of God's creative love. Through music, art, and literature people have expressed the great gifts of talent given to them by God. These high values can help us to find God. Give children an opportunity to look at pictures painted by great artists. If possible, take them into beautiful churches and linger awhile just to absorb the peace and beauty of the place.

Have you seen children relax completely, curled up in a big chair while listening to a symphony concert over the radio or phonograph? If you doubt that America is finding refuge, peace, and security through great music, how do you account for the fact that the sale of phonograph records has never been as large as at the present time?

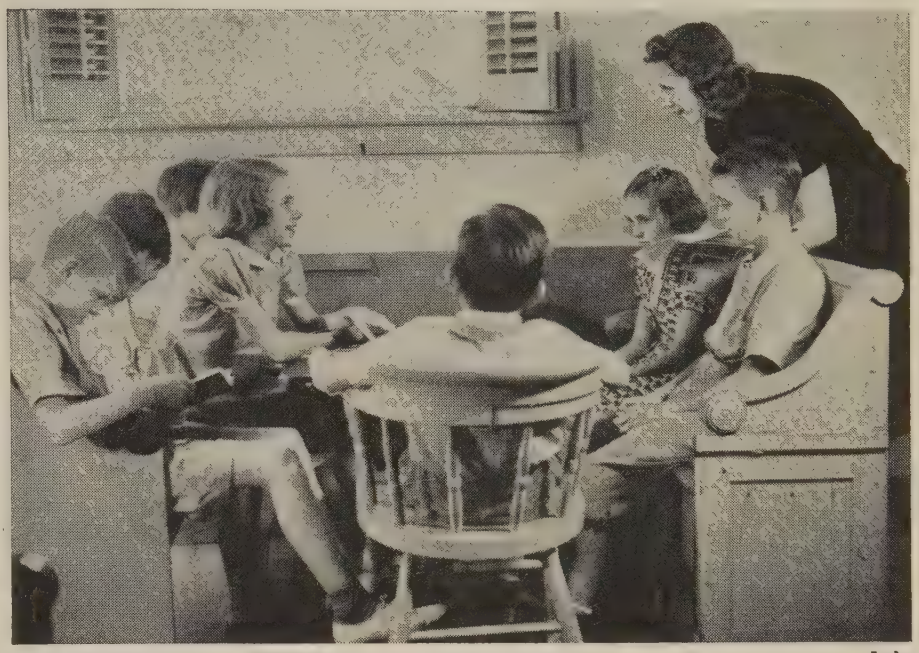
Music, art, and great literature are avenues of approach to God and are very definite helps to worship. There is much music and art that is simple enough in form to be understood by children. Let us give all the help and inspiration to children that these arts afford.

Friendship and loving-kindness need to be cultivated, for through friendship

(Please turn to page 30)

The Juniors Were Bored *Until*—

By DORIS CLORE DEMAREE



Loder

"I WISH we could have more weekday meetings! Sundays aren't nearly as much fun," grumbled Robert. Miss Margaret, who was closing the church windows paused, startled.

Vaguely she recalled other remarks she had heard recently. Only last Sunday Mary had mumbled something about "always reading the Bible or asking questions" and yet how Mary's eyes had sparkled at the last weekday meeting as she threw her arms around Miss Margaret and said, "Oh, we do have such fun through the week!" And today two of the boys had giggled over some drawings they were making while the others were saying their Bible verses.

All the way home Miss Margaret worried with her problem. What was the matter? After all, she worked just as hard preparing for Sunday class periods as she did through the week. The children had to work hard at the weekday meetings but on Sunday they were expected to sit and listen, answer questions and memorize verses. Miss Margaret stopped dead still. Could *that* be the trouble? But surely they needed to learn biblical facts and verses. Would they perhaps enjoy it more if there was a reward? She knew that some church schools gave small reward cards, others gave stars, and she even knew one church where they gave the children Bibles upon the completion of a sufficiently large amount of memory work.

Had she failed to offer the proper incentive? But the giving of stars and other rewards always seemed to be saying, "This is all the verses are worth." If one learned such verses only to acquire possessions wasn't that teaching selfishness? And what about the child who found memorizing difficult? Perhaps he really needed a Bible of his own more than anyone else. Was the Bible only for those who could memorize?

Truly Miss Margaret had a problem. She talked with her own parents. She talked with the parents of some of her children. She talked with Mrs. Hadley, who was teaching the preschool group. She talked with her minister, a young student from a not-too-far-away church college. Miss Margaret kept jotting down ideas in her notebook. At last her notes looked something like this:

The juniors like the weekday meetings because:

They do things.

They help plan.

They forget themselves in doing for others.

They see a reason back of everything they do.

These weekday meetings help them to grow as Christians because:

They learn to co-operate.

They learn how to think through and settle disputes.

They do things for others.

They begin to feel that they have a place in church work.

They begin to feel security in Christian group.

They associate happiness with church life.

They don't like church school class because:

They sit still all the time.

They listen too much.

They see no real reason for memory work.

They have no part in planning.

They tend to think only of themselves.

The present class periods are keeping them from growing as Christians because:

They are developing habits of inattention, dislike for religious materials and even for coming to church.

Sitting still for so long is hard on them physically.

They feel the insecurity of a class dictatorship.

Precepts, rules of conduct, and the like have a negative effect.

Some things I would like to accomplish with my Sunday class:

Help them to feel increasingly that they have a part in the church.

Help them to do things (children learn by doing).

Help them to learn to worship.

Help them to know God and Jesus.

Help them to appreciate the Bible and to learn to use it.

Page after page was filled in with notes. She studied her old quarterlies carefully. The supplies were ordered early for the fall quarter and were thoughtfully studied.

About the middle of September Miss Margaret asked her general superintendent if the church school would purchase a Bible for each child in her class. He was a bit uncertain but finally, after a majority of the officers agreed, it was voted to purchase well-bound copies in a readable type.

On the first Sunday in October the class period was far too short. How the children's eyes shone as they turned the pages of their very own Bibles! How reverently they read the verses they had learned long before! As they went home that day Miss Margaret thought, "This was one Sunday in which they were not bored, one Sunday in which they did things. Receiving the Bibles helped the children to have a closer fellowship with the rest of the church, too." She thought of the remark that Robert had made, "They must think the Bible is about as

(Please turn to page 25)

THESE BOYS AND GIRLS ARE MAKING GIFTS THAT WILL BE USEFUL IN THEIR HOMES. IN THE DRAMATIZATION AT THE RIGHT A SEESAW COVERED WITH A BLANKET MAKES A TENT IN WHICH ABRAM AND SARA CAN ENTERTAIN THREE GUESTS THAT ARE ARRIVING

OPENING DOORS For Children *In the Hills of Vermont*

By
Myra T. Borden

Director of Summer Projects for the Vermont Church Council

"I HEARD there was a God, but I never came across him." These words were spoken by a child in a rural community where no church was within reach. They were spoken to the Summer Project teacher, who had just come to open a vacation school. During the summer that child, with more than sixty others, had happy experiences in study, work, worship and play with Christian leaders who helped them to "come across" God.

"Who's that?" asked a group of children in another unchurched area, when the project teacher placed before them a copy of Hofmann's "Head of Christ." "Who's that? We've never seen him before." Through stories, Bible study, pictures, dramatization and creative handwork, these children not only became acquainted with Jesus, but they learned to love him.

Through the Summer Projects, hundreds of unchurched rural boys and girls of Vermont are being reached for Christ and the church.

Out in the open country, back among the hills, are fifty or more neglected rural areas that for many years have been inadequately reached by religious, recreational or health agencies. These are the "no man's lands" between church parishes. They exist to some extent in all states. In many of these areas there is a church building which was once the house of worship and the neighborhood center for folks in a thriving community. For many years now the doors of these churches have been closed, except perhaps for a few weeks in the summer months. In other isolated areas there is no church building or organization, and we find the only community meeting place a little one-room schoolhouse.

IT MUST BE AN INTERESTING STORY! THIS BEGINNER CLASS ALWAYS PREFERRED TO MEET OUTSIDE THE CHURCH BUILDING

Summer pastors have been sent into some of these areas from denominational headquarters. The majority were for many years almost totally untouched by religious influence, until in 1937 when the denominations decided to pool their resources and render a more effective Christian service, especially among the children. So there came into being the Summer Projects of the Vermont Church Council.

The Summer Projects is a program of home visitation, vacation church schools, recreational activities, health and social service work, youth and adult meetings, community gatherings, used-clothing sales, and church services held in ten or twelve selected unchurched rural areas for six weeks during the summer. The program in the areas is carried on by college and seminary students, school teachers and other qualified young people who give their services without compensation except for travel and maintenance cost. About twenty leaders serve each year. During five years, projects have been held in thirty-five areas. One hundred young people have given service, reaching over two thousand children and

THE CHILDREN PLANNED AND MADE THIS INDOOR CHAPEL, USING THE PLATFORM OF A HALL. RIGHT: PERIODS OF PLANNED RECREATION INCLUDED ACTIVE OUTDOOR GAMES

influencing the lives of young people and parents also. The work on the field is preceded by a twelve-day training period for the leaders. From the training school two leaders go to each area, where they board in a home selected by the Director. The first week is spent in calling in the homes. The leaders walk many miles a day to reach every home before the vacation school opens the second week.

If you should visit one of these vacation schools you would find the leader at the project center long before the opening hour of nine o'clock. There would be some children there, too, at an early hour. Those who live near by come to help get out materials for the day's work, to arrange the room, and after this work is done plan a new game or learn a new song that later they can help teach the others. As nine o'clock draws near the cars begin to arrive, packed to capacity with eager children. There are little ones of four and five, a few older children of thirteen and fourteen, and many of all ages in between. The cars may unload the children and start down another road for a second load. Some children come from one section in a milk truck. This truck also brings a great can of water to be used for drinking and washing, for there is no running water in the school.

If you should stay through the morning in one of these schools you would not wonder that the children are enthusiastic about Summer Projects. The children meet for most of their program in three age groups. If the only available meeting place is a one-room school or church, the groups take turns meeting in the building, while the other two meet out-of-doors. The program in each department includes preparation for worship; worship; class periods for Bible study, stories, discussion, dramatization, and handwork; lunch period; recreation; and health talks. Last summer a project nurse visited the areas to help with health instruction and to arrange clinics in those areas which had no public health service.

Here are a few of the interesting experiences that make up our days:

The juniors were using for a textbook, *Our Father's World*, by Rice and Jones. The class was meeting down by a brook and talking about the "Blessing of the Waters." The story of Abraham's servant and Rebekah was dramatized. The setting was quite realistic for there was a pool of water in the midst of some rocks, and the boys placed stones all around it to make the well.

A group of primary children met in Mr. F.'s granary. Mr. F. had very kindly cleaned out the grain and loaned the room to the children. He also let them use his lawn as a place to play games, to dramatize stories, and to eat their lunch. On the outskirts of the lawn there were some apple trees. One morning the children helped themselves to the apples. It wasn't until the afternoon conference that the teachers realized what had happened. The next morning there was quite a discussion in the primary class. This class kept a diary from day to day and here is the record: "We had a long discussion on how to act. We wrote an apology for taking the apples and we took it to Mr. F. We made ourselves a committee to keep order." A week later the diary reads: "We made a flower bouquet for Mrs. F. to thank her for everything."

A junior group met for worship in an unattractive and disorderly hall over the schoolroom. A little over a week later they had transformed the platform of

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DR. W—— EXAMINES THE PUPILS AT THE CLINIC OF ONE OF THE SCHOOLS. CHILDREN ALWAYS WASH THEIR HANDS BEFORE LUNCH

June in the Nursery Class

By MRS. ROBERT NESTER

JUNE brings another problem to nursery class teachers in Children's Day, the second Sunday in the month. Usually the entire school plans a special program and offering and there is an especially large attendance. Again the teachers will need the co-operation of the parents in their planning. They will want to guard the children against exploitation and overstimulation that might result from participation in a general program. Adults enjoy seeing little children "perform," especially when they are their own children. But the performance is not fair to the children when it is planned for the satisfaction of adult ego.

Mothers and teachers together can plan ways in which the nursery children may be a part of the program and still be protected from too much excitement and nervous strain. Children's Day will have no significance whatever for the nursery child as his comprehension cannot extend beyond his own small world. It is best for them to remain in their own rooms for their regular activities, but if it is decided that they should have part in a general program, their participation should be very brief. It should be something from their experiences in nursery class that can be given without drill or practice. The younger and the more timid children should be kept in the nursery room or corner and not urged to take part. The contribution of those who do take part should be simply a song or two that they sing in their own department, a pantomime, or a simple dramatization of a story that they have enjoyed. Whatever it is, it should be given naturally, in an informal group or circle, and with as little thought of the audience as possible. Immediately after their part the children should be taken back to their own corner or room and the rest of the time spent in play.

In all of the plans of the nursery teachers the welfare and happiness of the children will be their first consideration. If they decide to have no part in the Children's Day program the following plans may be used for the four sessions in June.

First Sunday

Since June is the time when in most sections of the country we begin to gather vegetables from our own gardens, some of the nursery children may have this experience. The nursery teacher can help the child to appreciate the source of food and to develop a liking, perhaps, for some vegetable that has been distasteful. Different vegetables may be gathered and washed and taken to the church in a basket. This may be kept as a surprise for later in the session. Pictures of vegetables and gardens, of children eating, and "Thanks at Table" from the nursery picture set may be about the room and the children guided in conversation about them. If it is known that some do not like carrots or spinach the stories "Try One"[1] and "Jimmie Eats His Dinner"[1] may be told. Bring out the basket of vegetables and let the children find the ones like those they see in the pictures. Talk of how God has planned these things to grow for us and guide them to feel thankful for food and to talk to God about it.

A little tomato juice may be given them in small paper cups. The teacher may talk about the vegetables growing in the garden, how they were planted as seed and cared for, and she may tell the story, "Vegetable Soup."[2] The children may play making a garden as they place the vegetables about the room, gather them and put them in the basket. They may select the ones they like best and play they are very small by stooping low and then growing tall as they sing "Now I am so very small, spinach will help me grow up tall." Each child may choose a vegetable that will help him to "grow." A copy of a simple prayer that may be said at table may be given each child to take home, with the suggestion to the parents that it be used in the home at mealtime.

Second Sunday

This Sunday the teachers may wish to guide the children to think of others or to take pride in helping themselves. They will have ready pictures of children helping and dressing themselves, and "Putting Away Toys" from the nursery picture set. Talk about the pictures and of how big the children are and of how it helps Mother when they put away their toys. Lead them to tell where they keep their own toys and how they put them away when through with them. Talk of how it helps when boys and girls are big enough to dress themselves, and tell the story "I Can Do It Myself."[1] Play dressing for Sunday school, combing hair and other things hands can do for Daddy and Mother. Tell the story, "How Everyone Helped."[2] Suggest that feet help, too, and let them show how they can go step, step, step, about the room. Sing "I can dust and dust this way, helping Mother clean today," or "I can step and step this way, to bring the paper to Daddy today," suiting actions to words. Give them paper napkins to dust the chairs and tables and when it is time to go home put all the toys away as you talk of what helpful things hands and feet can do. Sing "We have a happy time, a happy time today, we have a happy time putting our toys away."

Third Sunday

Eyes and ears help also, and the teacher will desire to help the child to make good use of them, to learn to tell correctly what they see and hear, and to appreciate the beauties about them. Pictures of children playing and helping may be about the room along with bouquets of flowers, a sea shell and pretty colored rocks. A victrola with some good records might be used. Talk about what they see in the pictures and of how their eyes and ears help them. Investigate the objects on the table. Find the colors they like best, listen to the roar of the sea shell or the music of a record, or play something softly on the piano and let them guess what song or tune it was. Put a cloth over the things on the table. Take something away and have them guess what is missing. Close eyes and talk of how it seems not to see, and listen for sounds and without looking tell what they can hear.

Talk of being glad for good eyes and ears and tell God how glad we are. Tell the story, "The New Game"[2] and go out-of-doors or to a window and sing "We are glad for flowers" or "birds" or other things they see. Let them tell what they see and hear. Let them match

strips or squares of colored paper or draw pictures of the things they see.

Fourth Sunday

Eyes and ears can be helpful in telling things correctly and this Sunday the teachers may plan to guide the children in telling the truth. Care should be taken not to use a negative suggestion of untruthfulness. The mothers, of course, will have had a part in planning this and will help to carry out the same procedure in the homes as character traits are developed daily in natural situations. The same pictures and activities may be used as in the preceding session. Talk of how glad we are that we can see and hear and tell about what we see and what we hear. The children may take turns in going out-of-doors with a teacher and coming back to tell what they saw and heard. Place some objects upon a table, let children take turns in closing their eyes as they try to remember and tell all they saw. The teacher may hum a song or make sounds of animals and let the children guess what they have heard.

Suggest that they talk to God about being glad that they have good eyes and ears so they can tell about what they see and hear. Tell the story, "How Billie Told His Mother."[2] Repeat:

"My eyes are good as good can be,
I tell to Mother things I see.
She knows she can depend on me."

Copies of this can be given each child to take home to show to Mother. Sing "Happy Time."

[1] *I Wonder,* Munkres.
[2] *Guiding Nursery Children in Home and Church,* McCallum.

The Juniors Were Bored Until—

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important as the quarterlies or they wouldn't have spent that much money." Yes, the boys and girls had a deepened appreciation for the Bible.

Miss Margaret soon learned that her problems were not always solved so easily, but she learned from experience that they could be solved. Many suggestions were given in her teacher's quarterly, too many for her short class period. But she learned to choose those that would be most helpful to her group and that could be carried out in the time and space available. Because she had a few children of primary age she sometimes had to adapt the suggestions. The lack of space and equipment necessitated other changes. Whatever she did she tried to evaluate the process. The Sunday church school class became a period toward which the juniors eagerly looked forward. Miss Margaret had proved again that careful planning and work pay dividends.

Opening Doors for Children

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this hall into a lovely chapel. A brown velvet curtain, contributed by a woman's committee, formed the background for the worship center. In front was placed a table on which was a scarf, two candles and a triple screen. On the side wall hung an unusually beautiful frieze designed and painted by the children to illustrate some of the wonders of God's world. Benches were taken from the hall floor and placed on the platform for pews, and the chapel was complete. This group did a great deal of creative work, not only in planning their chapel, but in writing litanies and hymns. The following words were written by the group to sing to the tune of "Day Is Dying in the West."

"Almighty God our Lord is He,
Very thoughtful He is to me,
He makes the stars so full of light,
Yet he makes the moon more bright,
Which lights the sky."

Each day a lunch is served to the children. The Projects provide graham crackers, and last summer, through Surplus Commodities, canned milk, grapefruit juice, dried prunes and raisins were served also. The children were not very fond of the canned milk, even though chocolate syrup was added. Always before lunch there is a prayer, sometimes sung by the children, sometimes repeated in unison, and occasionally offered by a child. One day a child prayed: "O God, thank you for the canned milk, but tomorrow please may we have grapefruit juice."

Some children had made articles during the school to make their bare homes more attractive. Through their teacher they heard of the need in China, so they decided to have an auction and sell their precious creations. They gave the proceeds, $5.00, for China relief work.

The Summer Projects work is supported by volunteer gifts from many interested friends. About twenty-five Women's Committees in some of our larger towns give valuable service. Not only do they raise funds for the work, but they help in many other ways, collecting clothing and materials, transporting leaders from their training school to their fields, taking children on trips, and putting on clothing sales.

While the intensive part of the program is carried on during the summer, the work goes on throughout the year. Through correspondence and visits, the Director of the Projects keeps in touch with the needs and problems of the folks in the areas. The health clinics held in the summer are followed up in the fall, and many children are taken to the hospital for tonsillectomies and to the dentist. Gradually the church people of the state are becoming conscious of the need for service in the rural sections near by and are supplementing the summer program by Christmas projects and by deputation teams for services and socials. The Director works closely with state agencies, enlisting their help for neglected or delinquent children.

Through the Summer Projects the Vermont Church Council is opening the doors of health, wholesome recreation, and Christian living for hundreds of rural children. The Projects also provide wonderful experiences and training for the young people who serve as leaders. They go back to their home churches better leaders of Christian education.

Lucien Aigner from Monkmeyer

JUNE

In the Beginner Department

By ESTHER FREIVOGEL

A SURVEY of the June units reveals a need for careful thinking on these topics: "Observing Children's Day," "Helping Children To Grow in Dependability," "Acquainting Children with Their Church," "Teaching World Friendship in Time of War."

Observing Children's Day

In one of the teacher's texts mention is made of this day, which usually is observed early in June. In too many church schools the regular teaching is set aside for several Sundays to drill on a special program that is wholly unrelated to the work of the Beginner Department. If your church is accustomed to having a special service attended by all departments of the school, get in touch with the committee responsible for the program and suggest the following:

1. Suggest that the beginners be permitted to sing a song, tell about a lovely picture, or participate in a dramatic play that already is familiar to them. Point out that an attempt will be made to select material that will fit in with the general theme of the service, have meaning for the children, and give those who are present some idea of the regular work of the department.

2. Suggest that the program be so arranged that the beginners need not be present for the entire service. Their entrance and departure may take place during the singing of a congregational hymn or playing of an instrumental selection.

Growing in Dependability

For those who are using first-year materials, the first Sunday in June is devoted to helping little children to grow in dependability. A task which is begun but never completed is not of much help to anyone. Neither is a home responsibility that is fitfully performed of much help. For real growth in dependability the home and church school must work together. Parents receive so many long form letters that they often are laid aside without being read. Let us not burden them, therefore, with another. However, a short personal note pinned to the child's story paper is usually read and very often acted upon. The following note proved of value in connection with a unit similar to this one on being a good helper. The notes were mimeographed and the blank spaces filled in by the teacher or an assistant in consultation with an individual child. When a child suggested something beyond his ability, the teacher pointed out that this would be a fine thing for him to do when he grew bigger but also helped him to think of something that he can do now.

H. Armstrong Roberts

Dear Mother and Daddy:

God needs people to be his helpers. I have grown up enough to be a helper at home. I want to help not just on one day but every day. May I ————?

Your child who is growing up,

———————

Acquainting Children with Their Church

If you ask yourself the following questions and answer them thoughtfully, you will have a fair idea of what to emphasize in the unit on the church.

1. Are my children acquainted with their minister? Has he ever sat with the children, talked with them informally, told them a short Bible story, or led their thoughts in a very brief prayer? Have they ever given him a personal gift or made something he could distribute when he calls on shut-ins?

2. Have I ever taken my children on a tour of the church, acquainting them with the different rooms? Do they know the sexton and other adults with whom they are likely to have contact? (Little children need to know that the church is more than their particular room. Acquainting them with the entire building will help them to realize that the church ministers to the whole family.)

3. Have I ever told them in simple words how their church came to be? (For guidance read carefully the suggestions given on pages 73 and 74 of the teacher's text for the first year. If you want to awaken in the children an appreciation for their church and for the people who worked and gave that it might be built, it would be well to substitute this story for the one about the building of the tent church in the time of Moses.)

4. Do my children know the purpose for which their offerings are used, or do they think that God or Jesus comes mysteriously and takes their gifts after they have gone home? Have they ever had an opportunity to use a part of their money to care for a specific need in the church? (The suggestions given on page 87 of the first-year text are of greatest importance and should be studied carefully as you plan.)

Teaching World Friendship in Time of War

What could be of greater importance to Christian people than this subject? Followers of Jesus still believe in the fatherhood of God and the brotherhood of man. The war lords of a country do not represent the highest thinking or feeling of its people. A people from whose ranks could come a Christian leader such as Kagawa must have something within them for our children to appreciate. If we are truly Christians, we believe that the love of God revealed in Jesus is not for us alone but all people.

Since the above are our Christian convictions, we shall not drop the session plans dealing with faraway friends in Japan but shall adapt them to existing conditions. Because American missionary activity in Japan has ceased and communication with Japanese Christians is impossible, the making of gifts for Japanese friends cannot be carried out. The emphasis must be changed from that of sharing with faraway friends to that of appreciating those friends and friends like them who live in this country. For beginners to discover that Japanese boys and girls are children of God with joys and sorrows similar to their own is an important step in the direction of Christian brotherhood.

The stories must be adapted. Today Billy's kite will not come from Japan as is suggested in the first story, but Billy can wonder if children in other parts of

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Primary Worship for June

The Church

By LOUISE S. LINDER

IN JUNE we hope to co-ordinate what the children are learning in their classes with the thought of that great day in the lives of the boys and girls of the church, Children's Day. With this purpose in mind we have chosen "The Church" as our theme for the month. Each Sunday we will think of some special group within the church.

On the first two Sundays we think of the church and the children, discovering the children's place in it and the service that they may render to it. Here is a chance to help the children to think of the real purpose of Children's Day. Each teacher and superintendent no doubt has given careful thought to the planning of that day so that it may have real meaning to the children who participate in the program.

On the third Sunday the children will have an opportunity to appreciate the adult leaders in the church and to show gratitude for them. Since this is Father's Day, that thought easily may be included.

On the fourth Sunday the second- and third-grade children will find an opportunity to use their study of people whom the church serves here and abroad.

1. The Church for the Children

Place in the worship center, or have the children place there, a favorite picture of Jesus and the children. The boys and girls no doubt will enjoy talking about the plans for the close of school and for Children's Day. This, with conversation about the picture, may occupy the time of the early comers.

CHIMES. (Chimes or a song of the church bells may be used as a prelude to worship each Sunday this month.)

CALL TO WORSHIP. "And Jesus said, 'Let the children come unto me'."

SONG. "O Come and Let Us Worship."[1, 2]

SCRIPTURE. Mark 10: 13-16.

PRAYER. (A brief prayer of thanksgiving by the leader.)

SONG. "Jesus Loves Me."

PICTURE STUDY AND DISCUSSION. As the children look at the picture ask such questions as these to stimulate discussion: How did the children feel as they went away from Jesus? Did they love him? Did they want to help him with his work? What could they do? What can we do? How can we show that we love him? How can the church help us? This discussion may lead to working out a litany.

COMPOSING A LITANY. Write on the board suggestions the children make of thoughts to be put into a prayer. Then help them to arrange these into a responsive prayer. Let the following serve only as a guide.

For the church where we learn of Jesus
Who loved the children long ago and who loves us,
We thank thee, dear God.

For Bible stories of him and for songs to sing,
For the gifts that to Jesus we may bring,
We thank thee, dear God.

To know and to love Jesus better each day,
To learn from him how we may pray,
Help us, dear God.

To do all that we can to help you
So that all people may learn of Jesus too,
Help us, dear God.

Be sure to preserve a copy of the prayer as made by the children so that it may be used again.

SONG. "Tell Me the Stories of Jesus."[1, 2]

OFFERING AND RESPONSE.

LITANY repeated again thoughtfully as a real prayer, the children answering each verse with the refrain.

2. The Church Where Children Serve

Pictures of children helping in the church may be hung by those who come early. Or if you prefer, they may draw simple stick figures of children bringing offerings, greeting friends, listening to stories, and similar subjects. These may be used as a wall frieze.

CHIMES.

CALL TO WORSHIP. (Same as last Sunday.)

SONG. "Father, Hear Thy Little Children."[1]

LITANY created the previous Sunday.

SONG. "Tell Me the Stories of Jesus."[1, 2]

DISCUSSION about Children's Day using such questions as these: Why do we have Children's Day? What do we want the people in church to think about? How can we help them to think of Jesus? Help the children to realize that they have a real message as they take part in the program. They may recall from their lessons stories of children who helped God.

STORY. "A Saturday Afternoon in June."

"I never saw so many daisies all together before," said Sheila as she looked over her shoulder to the back seat of the car.

"Nor did I," laughed Miss Burns. "You all worked hard picking them. Won't they make the church look beautiful tomorrow?" She spoke to Sheila and Betty and Elaine, girls in her class in Sunday school. They sat crowded beside her in the front seat of the automobile.

"It was fun," they all agreed. "And it was nice of Mr. Jones to let us go into his meadow for them," added Betty.

As they rode back to the church they laughed and talked of how they had climbed the fence, of how they had filled their baskets with the flowers, and then had stopped to watch the butterflies. The sun had been warm and the cool breeze on their faces felt good as they rode along.

EVERY DAY
Is Children's Day

But on one special day the children have a special place in the service of the church.

We would like to know about Children's Day in *your* church. Did you use the service "Teach Us To Pray"? Did you follow "A Lantern in the Dark"? Or did you develop an original program of your own? If one of the first two, how did you like the service? If you worked out your own service, will you send us a copy of it to consider for wider use next year?

We invite your suggestions and comments. Write to Margaret M. Clemens, Editor Children's Publications, The American Baptist Publication Society.

As they stopped in front of the church, Elaine said, "I wish every Sunday were Children's Day!" Then in a minute she added, "Why isn't every Sunday Children's Day, Miss Burns?"

Miss Burns turned to look at the three warm and tired, but happy little girls beside her. Then she said thoughtfully, "I wonder about that, too. Every Sunday is Children's Day in a way, you know."

The girls looked questioningly at her. "Children's Day makes us think of Jesus and of how he called the children to him. We try to remember that each Sunday, don't we?" The children nodded. "Our church, where we love to come each Sunday, was built by people who wanted the children to have a place where they could learn about Jesus, the children's Friend."

"The pictures in our primary room help us to remember Jesus, don't they?" asked Sheila.

"And the songs we sing," added Betty.

"And the things we do to help other people," said Elaine.

Miss Burns smiled. "Yes, indeed. And when we truly try to live as friends of Jesus that helps to make every Sunday a Children's Day."

"I don't think everyone in the church knows about this," said Elaine.

"What do you think about that, girls?" asked Miss Burns.

"I think they know about Jesus and the children," said Sheila, "but I think sometimes they forget."

Betty added, "The grownups are so busy in their own rooms on Sunday that they don't see the children. That is why they don't remember."

Miss Burns said, "They remember more than you think, girls. They buy our pictures and papers for us, and they keep the church clean and warm for us. But they do like to see the children sometimes, too. Perhaps that is one reason we have Children's Day. The children on that day help the grownups to remember that Jesus was the children's Friend." She paused and the girls were quiet for a minute as they sat beside her.

"Let's take the flowers into the church and put them in water," Sheila suggested.

"Yes, we had better do it right away," agreed Miss Burns. As they went into the church she smiled to herself. Tomorrow would be a real Children's Day for her girls for they would be thinking of Jesus, the children's Friend.

SONG. "Prayer of the Children"[2] or "Father, Hear Thy Little Children."[1]

OFFERING with song and prayer.

3. The Church and the Older Helpers

Let this Sunday be an opportunity for the children to appreciate more fully some of the adult workers in the church. Invite one or two adults to visit and to worship with your department. It should be someone who is truly interested in the church and who, in addition, understands children. You will be best able to choose the guest. The Sunday school superintendent or one of the trustees can make his work interesting to the children; the pastor might like to share some of his experiences in helping others; the janitor might tell of his work; or one of the women could tell of the White Cross work of the missionary society. If you choose to celebrate Father's Day, choose some of the fathers as your guests. Let them talk informally with the children as they come in. Help the children to feel the scope of the work of the church and to realize that all work together with God.

CHIMES.

CALL TO WORSHIP. "Serve the Lord with gladness: come before his presence with singing."

SONG. "O Come and Let Us Worship."[1, 2]

SCRIPTURE VERSES. "Let us think of our very own church as I read these verses to you from the Bible." Read Psalm 122:1; Psalm 118:19; John 5:17.

PRAYER. "Our Father, we thank thee for our church. We are glad that all people are welcome here and that we can learn how to worship thee here. Help us all to work together happily for thee."

DISCUSSION or talk by the visitor about adult helpers in the church. If it does not seem wise to invite visitors, a poster might be made of pictures of various workers in the church.

SONG. "Our Dear Church Was Builded."[2] New verses may be added by the children like these which were made by children of a primary class:

Our dear church was builded
  Long ago with care,
So that all the people
  Might go there for prayer.

Our dear church was builded
  Long ago with praise,
So that all the people
  Thankful songs could raise.

Our dear church was builded
  By our friends so true,
So that we could study
  What God would have us do.

OFFERING.

CLOSING PRAYER of thankfulness for our older friends in the church.

4. The Church for All Races and and Peoples

Stories of people of other races may be recalled here, and the children may be led to realize anew what the church can mean to these people. The second- and third-grade children will have stories from their lessons to contribute. Pictures they have used or brought may be shared with other boys and girls of the department.

CHIMES.

CALL TO WORSHIP. (Same as last Sunday)

SONG. "Church Bells."[2]

DISCUSSION. Recall discussion of previous Sundays, remembering that the church has a place for people of all ages.

SONG. "Our Dear Church Was Builded." (Use new verses.)

DISCUSSION CONTINUED. Bring out the thought that the story of Jesus is for all peoples, not just for us. Ask for stories of other countries or of missionaries in our own country.

SCRIPTURE. Ask the children to recall Bible verses about friendliness. When one child recalls a verse, ask all to repeat it together. The verses may be found and read from the department Bible, too.

SONG. Teach a new missionary song, perhaps "A Whisper Song." Connect its message with the church and the children's part in spreading the story of Jesus. A picture poster could easily be made to illustrate a song like this.

OFFERING.

PRAYER. Lead the children in a guided prayer expressing gratitude for Jesus, the children's Friend, for our church, for our older friends in the church, and for our missionaries who tell the story of Jesus.

[1] *Worship and Conduct Songs for Beginners and Primaries.*
[2] *Primary Music and Worship.*

June in the Beginner Department

(Concluded from page 26)

the world play with kites. This will give his mother an opportunity to tell about kitetime in Japan. The story, "Billy Planned a Surprise for His Faraway Friends," will have to be omitted. The third story may tell of the Japanese Sunday school but say nothing of a package arriving from America. Instead, the Japanese children may be shown gathered around a large picture of Jesus and the children, singing songs, and experiencing joy because of their discovery that God loves them. Another valuable story to use with the children is *Mitsu, a Little Girl of Japan*, which is one of the little books of the Nursery Series published by the Friendship Press. Appreciation will be deepened if the children play Japanese games, have a Japanese tea party, and play they are Japanese boys flying kites.

Junior Worship Suggestions

We Can Feel Sure

By BETTINA I. GILBERT

Purpose

We might think of our juniors as explorers in the realm of Christian living. They are curious about all aspects of life, they love action, and they respond enthusiastically to challenging demands made upon them. Surely this is an opportune time for us to lay the foundations for an active Christian faith. We must help them to discover solid ground on which they can build. Christ's way of living will not seem important and necessary unless we help them to discover how basic it is to all of life.

This has been our aim in the worship services for May and June. Using the Lord's Prayer, we have attempted to help the juniors to discover that there are certain basic concepts about God and life on which we can always count. Last month we helped them to feel certain about prayer, about God as a loving Father, and about his kingdom.

This month we want them to discover that God gives, that he forgives, that he leads us, and finally that his purposes will eventually win. We are not interpreting the Lord's Prayer but are thinking about certain basic ideas implied or stated there. The ideas are "Give us our daily bread," "Forgive us," "Lead us," and "Thine is the power and glory."

Before using these services pray earnestly that you may find evidence of these truths in terms of your own experience. Remember how much God has given you; think through some of the times you have experienced his forgiveness; think gratefully of the times without number he has led you into more creative and useful ways of living. These services will be but empty husks unless you fill them full of life and conviction.

1. We Can Feel Sure That God Gives

PRELUDE.

HYMN. "God Cares for Me."

RECOGNITION OF GOD'S GIFTS. Science tells us that there are three things that are absolutely essential for life. What do you think they are? If you found yourself like Robinson Crusoe alone on a desert island, what would you simply have to have to keep yourself alive? (Food, air and water.) Are these three necessities manufactured by men? They are gifts of God. He has provided us with a great abundance of all three, enough and to spare.

Let us turn to Psalm 24: 1-2 and read it together. Perhaps some of you have memorized these verses. Perhaps some of you are thinking, "Well, I need more than food, air and water for my life. I need friends, home, church, kindness and understanding." Jesus knew that, and he said: "I am come that they might have life, and that they might have it more abundantly." The abundant life includes more than just enough to keep us alive. Jesus lived an abundant life, and when he said "Come and follow me," he meant that we could live that sort of life, too.

If food, air and water are necessary for physical life, what do you think is necessary for abundant life? (Allow for freedom of expression here, but sum up the ideas. One essential is love or friendship with God and with others; another is to do our best in everything we do; still another is to be kind, helpful and thoughtful. Bring out also that these qualities are gifts from God, too, but that like food, air and water we have to make the right use of them to get the best results.)

APPRECIATION FOR GOD'S GIFTS. Consider each gift mentioned and help the juniors to form an appropriate expression of thankfulness. They may select some response that can be used after each thought. The following is an illustration:

Giver of all good gifts, for the good earth from which comes food for our needs,

We give thee thanks.

Giver of all good gifts, for the lakes, rivers and streams that provide us with water to drink, power for industry and beauty for our eyes,

We give thee thanks.

Giver of all good gifts, for the fresh morning air that we breathe and that brings health and strength to our bodies,

We give thee thanks.

Giver of all good gifts, for friends, and home and chances to serve others,

We give thee thanks.

PRAYER HYMN. "For the Beauty of the Earth."

STORY. "Our Daily Bread" from *Kingdom of Love* by Blanche Carrier.

OFFERING.

HYMN. "We Would Bring Our Treasures."

CLOSING PRAYER. Repeat with real meaning the Lord's Prayer up through "Give us this day our daily bread."

Our Teacher

By Grace Noll Crowell

Our teacher in our Sunday school
  Looks beautiful to me.
Her eyes are kind, her lips are sweet,
  Her voice is soft, and she
Knows all the things that Jesus did,
  And all the things he said,
She says he is the whole world's Light,
  Its Water and its Bread.

When she explains we understand,
  And we all love him more,
She makes us want to be more kind,
  More gentle than before,
She tells us that the way to live
  Is by the golden rule—
When I grow up I mean to teach
  A class in Sunday school.

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2. We Can Feel Sure That God Forgives

PRELUDE. "Temper My Spirit, O Lord."

HYMN. "Dare To Be Brave, Dare To Be True."

STORY. "The Forgiving Father." Luke 15: 11-24. (To be read by a junior using a recent translation. The leader may explain that Jesus told this story to illustrate God's willingness to forgive us.)

A LIVING PICTURE. "The Prodigal Son." (Use some familiar picture, such as Copping's, as a guide, and have two of your boys dressed in Palestinian costumes pose, one as the son kneeling, the other as the father with his hand on his son's shoulder. The boys may stay behind a screen or curtain until time for this.)

HYMN (sung softly as the group looks at picture) "I Would Be True," verse one.

DISCUSSION OF FORGIVENESS. What would you say were the two most important things that the young man did? ("He came to himself," and recognized his mistake and he made up his mind to do something about it by returning to his father.) It is not enough for us to

ask our Father God to forgive us for our mistakes. We also must determine that with his help we will not make the same mistake again.

PRAYER HYMN. "I Would Be True," verse two.

OFFERING.

HYMN OF CONSECRATION. "Dear Lord, We Give Our Youth to Thee."

CLOSING PRAYER. Repeat the Lord's Prayer through "Forgive us . . . ."

3. We Can Feel Sure That God Leads Us

PRELUDE.

HYMN. "Father Lead Me Day by Day."

TALK. "God Does Lead Us."

A little English girl was being evacuated with many other children from London. She was standing alone on the station platform, when she was approached by an officer who said to her kindly, "And where are you going, my little lady?"

"I don't know, sir," she replied.

"Well, well, that's strange. Are you very sure you don't know?"

"Oh yes, sir, very sure," she replied. And then quickly and with great pride and confidence in her voice, she added, "But, you see, sir, the King knows."

This little girl was sure that the King of England looks after the children of his country. How much more true it is that God cares for his children the world over! Often he cares for them and leads them through other people, even through the king of a great country.

HYMN. "How Strong and Sweet."

HOW DOES GOD LEAD US?

1. Through the Bible. Let us find some of the guideposts for living that God has given us in the Bible: Prayer, 1 John 3: 21-22; Love, 1 Cor. 13: 4-8; Obedience, John 7: 17; The Golden Rule Matt. 7: 12.

2. Through our parents. This is one of the best ways God has of leading us. Many of the things Mother and Dad expect of us our Father God expects, too.

3. Through a special friend or teacher whom we trust. When some person's life stands for the finest and best we try to be like them. This is another way in which God leads us.

4. Through Jesus. As we know more about Jesus, accept his friendship, and try to practice his way of living God is leading us to be more like him.

HYMN. "God Speaks to Us."

PRAYER. Lead in a prayer of thanksgiving for the many ways in which God leads us. Ask that each one may be ready to follow his leading.

HYMN. "Lead On, O King Eternal."

OFFERING.

RESPONSE: "Bless Thou the gifts."

CLOSING PRAYER: Repeat Lord's Prayer up through "Lead us . . . ."

4. We Can Feel Sure That God Rules

PRELUDE.

THEME THOUGHT. (Sing joyfully)

"This is my Father's world,
Oh, let me ne'er forget
That though the wrong seems oft so strong
God is the ruler yet.
This is my Father's world,
Why should my heart be sad?
The Lord is King; let the heavens ring;
God reigns, let the earth be glad!"

TALK. "God Does Rule, in Nature."

In England some one noticed a sign that read "Blackout at 9:30 tonight. Moon rises at 9: 31." Men may have blackouts and bombing raids, but they cannot stop the moon from rising or the sun from setting or the tides from coming in and going out. God's power and his glory and the fact that he rules supreme are shown very clearly in nature.

The juniors may show evidence of the above fact. Reports might be given to show how God works through law, order, beauty, and purposefulness to maintain his power on this earth. Or you may have a simple discussion about changing seasons, or the construction of a tiny flower or a leaf. Nature is a living testimony to the greatness and goodness and power of God.

A POEM OF PRAISE. "The Canticle to the Sun," (*Hymns for Creative Living*).

St. Francis of Assisi sensed the great truth that God rules over nature. He wrote a beautiful poem of praise, "The Canticle to the Sun." (Read in unison if possible or have several juniors each read or recite one verse. Leave out the verses about death if you think best.)

HYMN OF PRAISE. "Joyful, Joyful, We Adore Thee."

TALK. "God Rules in Men's Lives."

God rules supremely in our lives when we use them to help others and make the world a better place. He rules in our lives when we do our best, work our hardest, and help the most.

(Several juniors may be prepared to give minute biographies of men and women whose lives have been ruled by God: e.g., Grenfell of Labrador, Schweitzer of Africa, Jane Addams of Hull House. *They Dared to Live*, by Bartlett, is a good source book.)

HYMN OF CONSECRATION. "Take My Life and Let It Be."

OFFERING.

SOLO. "The Lord's Prayer," Gounod (sung by guest singer or junior choir).

PRAYER. The Lord's Prayer.

Let us repeat each thought very slowly and then pause a few moments to think about what it means. (The pianist may play softly during this prayer period. The leader may want to direct the juniors' thinking with a few well chosen words or may feel it better to have a brief period of silence. If these services have meant anything to the juniors the period of quiet after each thought should provide them with a fruitful opportunity to think of the meaning.)

What Shall We Say To Children Today?

(Concluded from page 20)

the children will gain a sense of security. Help the children to realize that friendship is a process of sharing and co-operating with others. Speak often of world friendship and the fact that God loves all his children. Hate and racial prejudice thrive at times like these, but have no place in Jesus' teachings. Children will echo the opinions of their parents and adult leaders. Let us be careful!

Give the children every opportunity to express friendly and neighborly attitudes. Let them do things with children of other churches, in orphanages, and various institutions. Unselfish sharing and fostering of friendship will lead to better understanding in building a more Christian world.

Above all, we ourselves must keep a happy attitude in our relations with children. It is easy to become tense, nervous, gloomy, and pessimistic. Children deserve all the joy and radiant living possible. Why make them suffer for conditions they do not understand or for which they are not responsible? After all, our Christian experience should help us to overcome all circumstances and rise above the trials of life. Let us give children a happy heritage and not force them to be old before their time. Emphasize the pleasant, happy side of life's experiences. Jesus always was ready to put aside his cares and mingle with children. Boys and girls had no fear of him because he entered happily into their world.

Make the holidays joyful. Celebrate birthdays. Emphasize expressions of praise and thanksgiving in worship and family devotions.

We adults may feel that we have failed in many of our efforts to build a more Christian world, but the battle is not lost. In spite of setbacks, the progress of civilization is forward. Those who are now children will see to it that they profit by our blunders. Let us co-operate with them by giving them the richest possible childhood. This should include security, rich and meaningful Christian experiences of worship, understanding of the church and the Bible, and friendship, love, beauty, and happiness.

Jesus Teaches How To Live[1]

By MARY C. ODELL

INTRODUCTION

Purpose and Scope

This is a four-session unit of study dealing with some of Jesus' teachings and their fitness for life today. It is based upon teachings found in the Sermon on the Mount. Through such a study we hope to lead the juniors to a realization that Jesus' teachings not only represent the noblest way of living but they have practical value for life today. A better understanding of these teachings of Jesus will help the boys and girls to apply them to their own situations, and to see where and how they are being applied in the life of today. We want them to discover that wherever these teachings are being used, happiness and goodwill result. After we have aroused in the juniors a desire to put these rules of living into practice, we may help to provide opportunities and encouragement for their use. The unit also should encourage the juniors to seek God's help in living according to the standards set by Jesus.

The Children's Background

Most of your juniors by this time are familiar with stories of Jesus' life and some of his teachings. Now while they are at the age of keen perception and definite habit formation, we should help them to put these teachings into practice. Juniors are beginning to want to assert themselves and demand their rights. This leads to quarrels. It is difficult for a junior to give in or to forget. These are acquired skills in Christian living and need repeated trials before they become habits of living.

Juniors are very much aware of the conflict going on between nations today. The same principles of aggression and lack of forgiveness are in evidence in social situations and in individual lives. Juniors cannot settle great social problems, but they can be helped to see that living in peace and friendliness is the only road to happiness for either nations or individuals.

Your boys and girls may be taking on prejudices from contacts with some unthinking adults. Ours is the task of giving the junior help in deciding how he himself should act toward others.

Perhaps some of your children are members of a group which for one reason or another has shut others out. This study should help the juniors to decide that this is not living in the full and friendly way taught by Jesus.

[1] From outlines copyrighted by the International Council of Religious Education.

Suggested Procedures

These sessions are planned so that the adult leader and the juniors work together to discover various facts about Christian living, and then decide how best to put them into daily use. The juniors themselves have a large participation in the meetings. Materials and opportunities are provided to this end. In this way, junior leadership is developed. The helps for the junior leader and the source materials for the unit will be found in *Juniors* one week in advance of the date of the meeting.

Many references to the Bible are given to help the boys and girls to use it freely, and to become familiar with some of Jesus' teachings that have real meaning for them today.

If there is time to carry out some manual activity the juniors might enjoy keeping a bulletin board on the subject of the four teachings of Jesus on which this unit is based. You may use a real bulletin board or a series of charts. If the latter are used the materials can be fastened on with Scotch tape. Let the juniors use their own ideas as to materials. They may write short stories, articles and poems on the subject, draw pictures or search for suitable ones in magazines, and watch for clippings and bits of information through the week.

Session 1. June 7

"BLESSED ARE THE PEACEMAKERS"

Today your purpose will be to guide the juniors to discover what Jesus thought and taught about peace and to help them to see how they themselves may keep these teachings in their daily lives and so help to make a more peaceful world.

Session Outline

QUIET MUSIC.

OPENING HYMN.

INTRODUCING THE THEME. Junior leader.

SCRIPTURE PASSAGES.

Matthew 5: 9; Matthew 5: 43b; Matthew 26: 52; John 15: 12.

HYMN. "We've a Story To Tell to the Nations."

STORIES. "Not Worth a Fight." "Time To Do Something about It."

REPORT. "Peacemakers in the World Today."

OFFERING.

QUIET MUSIC.

DISCUSSION. Let by adult counselor.

PRAYER. By adult counselor.

Suggestions for the Adult Counselor

Go over the session plans with the junior leader. You will notice that much of the responsibility of the meeting rests upon the juniors themselves. Your task is to help them to be well prepared so that the meeting goes smoothly.

You will want to sum up the thought of the meeting with a discussion as to what the juniors can do to be peacemakers. Ask such questions as the following: "When Jesus said 'Blessed are the peacemakers' was he thinking only of men and women and things they can do? Do juniors ever fail to live at peace together? What are some of the reasons why they do not keep the rule of peace? How can boys and girls really act as peacemakers?" You may list some of their answers to this last question on the board under the heading "Junior Rules for Peace." They may include some of the following:

1. Be slow about "getting mad."
2. Be ready to forgive.
3. Try to be the first to make up a quarrel.
4. Do nothing that will make trouble between others, such as repeating unkind remarks.
5. Help boys and girls who are not treated fairly.
6. Ask God to help you to be kind and friendly.
7. Be loyal to the church, the greatest peacemaker in the world.

Explain that "blessed" means "happy" and if we can keep these rules we will surely have a happy feeling inside.

Work Period

If you decide to keep a bulletin board or make a series of charts, present the idea to the juniors. Let them suggest what might be used to illustrate "Blessed are the peacemakers." Some juniors may want to write brief stories or verses, some may draw pictures. Some may make a list of names of great heroes of peace. One may copy the junior rules for peace suggested by the group. During the week, the juniors may look for other material to add next Sunday.

Session 2. June 14

"JUDGE NOT"

Today our aim is to help juniors to understand that Jesus taught us to be careful in our judgments of other people; to look always for some good in others; and above all to remember that we ourselves are far from perfect.

Session Outline

OPENING HYMN. "Brother of All the World."

SCRIPTURE. Matthew 7: 1-5.

PRAYER.

OFFERING.

Introducing the Topic. By junior leader.

Stories. Jesus Always Looked for the Best.

"Jesus and a Woman Who Had Done Wrong."

"Jesus and Zacchaeus."

Hymn. "Dare to Be Brave."

Stories. Juniors Should Always Look for the Best in Others.

"Hill School Victory."

"Looking on the Inside."

Poem. "Good in Everyone."

Discussion.

Closing Prayer. Adult Counselor.

Closing Song. "God Who Touchest Earth with Beauty."

Work Period.

Suggestions for the Adult Counselor

Today the juniors will be taking up another of Jesus' teachings that has great meaning for their own lives. You will need to advise with the junior leader to make sure that the assignments have been made well in advance and that the entire program is worked out carefully.

Your special part will be to lead the discussion and the closing prayer. The discussion may center around such topics as:

1. A prejudice is an unfair opinion formed without knowing or understanding the facts. (A dislike without a good reason.) Should a Christian have prejudices?

2. What do you think of the girl who said, "I don't like the looks of that new girl. I'm not going to have anything to do with her."

3. James and Eugene were friends. But Billy wouldn't play with them. He said to James, "I don't like Eugene because he is a Jew." How could James help Billy to want to play with Eugene?

4. The everyday stories given under Materials for Your Meeting also should be discussed.

5. Ask the juniors to think of some of their own faults. They may write them on slips of paper without signing their names. Collect them and make a list on the blackboard. Then ask whether they think we have any right to criticize other boys and girls until we conquer our own faults.

Your prayer should include the hope that we shall make ourselves worthy of the good judgment of our friends; that we may not judge others unkindly, and that we may look for the good in others.

Session 3. June 21

"AS WE FORGIVE"

Juniors do not always find it easy to forgive. Sometimes they hold grudges against each other over little things. Today's session should help them to appreciate some of Jesus' teachings about forgiveness, and to discover how to put forgiveness into action.

Session Outline

Opening Hymn. "Fairest Lord Jesus."

The Lord's Prayer.

Introducing the Theme. Junior leader.

Scripture. "Arithmetic Lessons in Forgiveness."

Hymn. "Father, Lead Me Day by Day."

Offering.

Dramatization or Dramatic Reading. "The Forgiving Father."

Story.

Discussion. Led by adult counselor.

Prayer. Adult counselor.

Closing Hymn. "Father in Heaven."

Suggestions for the Adult Counselor

You will need to go over today's plan with the junior in charge to be sure that assignments have been made. One group may work out a simple dramatization based upon Luke 15: 11-32. You may invite this group to meet with you for their planning. It would be well for you to have on hand a few pictures showing oriental costumes. Similar costumes can be simply made with scarfs and drapes or bathrobes. Or the juniors may give the material as a dramatic reading like a radio script.

You may lead the discussion along the following lines:

1. Sometimes boys get into a quarrel over a game. Both sides feel that the other is wrong and they are right. What happens? (The game is spoiled; they may fight and one or more get hurt; some may not want to play with those who quarrel; friendships are broken; all are made unhappy.) What would be the right thing to do? What would be the result of this way of acting?

2. Two girls are friends. One of them tells something the other did not want told. As a result they say they never will speak to each other again. How does this make them feel? And what will be the result?

3. Is it right to hold a grudge?

4. How often shall we forgive?

5. Can we expect others to forgive us if we ourselves hold a grudge?

If the juniors are working out the idea of a weekly bulletin board, there probably will be someone who will want to write original stories or poems on the idea of forgiveness. The group may work together to develop a prayer asking that they may be forgiven for wrongdoing, and that they may be ready to forgive others. They may search for Bible stories of people who were forgiving, such as Joseph with his brothers, David to Saul, Jesus, and list on the board the titles and the Scripture references.

Session 4. June 28

"SEEK YE FIRST"

This last week of the unit of "Jesus Teaches How To Live" should sum up the thinking of previous weeks, and should make an additional emphasis on things that should have first consideration in our lives. Such a study of values may be a new thought to many in your group. You might prefer to think of the session as "making right choices" or "putting first things first."

Session Outline

Opening Hymn. "O Come Let Us Worship."

Prayer.

Introducing the Theme.

Scripture. Matthew 6: 25-33.

Stories To Be Finished.

Hymn. "Who Is on the Lord's Side?"

Bible Story.

Summing Up. Adult counselor.

Prayer. Adult counselor.

Offering.

Dramatizing Bible Stories.

Hymn. "O Master, Let Me Walk with Thee."

Work on the Bulletin Board.

Suggestions for the Adult Counselor

This is the last session for the unit "Jesus Teaches How To Live." You will want to ask yourself just what this unit has meant to your group. Have they come to understand some of these teachings of Jesus? Do they know where and how to use them? Have they been led to a greater appreciation of Jesus and a deeper desire to grow more like him? Go over the past three sessions carefully with these thoughts in mind, as you prepare to sum up the unit.

You will need to consider how you can help to make the thought of today's material meaningful to your juniors. Your discussion may be developed according to the following outline:

Every day all of us have to choose what things we will do. We must decide what is important to us. Some think the most important things are having a good time, spending money, having fine cars and clothes. Some people think that work is so important that it must come first. Jesus said the really important things were the things that would bring lasting happiness. Our stories and problems today have helped us to decide some things that are really important.

You may need to give the junior groups some help in dramatizing the verses that have been studied. This should be done like charades.

If you have time to work on the bulletin board, you may let the juniors look through magazines to find pictures of "first things" and "second things." Arrange the pictures on the board.

A Plan for ADVANCE

This special four-page insert features (on the inside pages) a formula for progress that has grown out of the first two years of the BAPTIST CHURCH SCHOOL ADVANCE.

The plan is recommended to schools participating in the third year of ADVANCE. It is offered with the assurance that any school which strives faithfully to attai its few simple, definite goals, will experience a measurable ADVANCE.

Display This Plan About Your School

This insert may easily be removed without damage if you will take the precaution of raising the ends of the wire staples that bind it in the BAPTIST LEADER. Then it can be displayed on bulletin boards or in your classes.

"A Plan for Advance" will also be provided, enlarged, as a Poster along with Work Kit III. Be sure to order your Work Kit early.

A few complete sets of nine posters produced during the first two years of ADVANCE are now in stock. They are valuable advertising materials, just as appropriate for the coming year. A complete set of all nine posters will be mailed in a tube for only $1.00 as long as the supply lasts. Address Christian Education Dept., The American Baptist Publication Society, 1703 Chestnut Street, Philadelphia.

A PLAN FOR CHRISTIAN ADVANCE

THROUGH BAPTIST CHURCH SCHOOLS

Rally Day to Children's Day, September 27, 1942 to June 13, 1943

IN THE HOME

	POSSIBLE POINTS OF RECOGNITION	DATE ACHIEVED	SCORE
1. Secure an increase of 15% of your church and church school families in the regular use of the Bible and The Secret Place or other suitable material	10		
2. Establish and maintain a Standard Home Department	10		

IN THE CHURCH

1. REACH ALL YOU CAN FOR CHRIST			
a. Conduct at least one organized visitation campaign during the year	5		
b. Adopt and reach a definite percentage of increase in church school enrollment and average attendance for the year	5		
2. TEACH ALL YOU REACH			
a. Every teacher publicly installed and giving at least two hours preparation to each lesson	5		
b. Every pupil visited by his teacher at least once a year	5		

a. Carry through a definite plan for winning each pupil to Christ . . . . . .

b. Provide special training for discipleship and church membership 5

4. ENLIST ALL YOU WIN

a. Carry through a plan for enlisting each new member for service in the life of the church 5

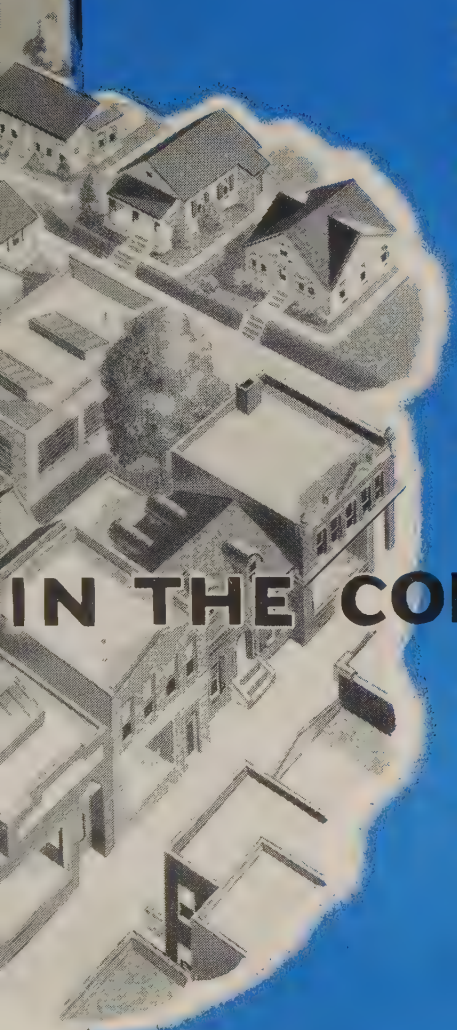
b. Increase by 10% the number of givers of record to the current expense and missionary budgets of the church 5

5. TRAIN ALL YOU ENLIST

a. Hold at least six planned Workers' Conferences during the year 5

b. Carry through a definite plan of Leadership Education for the year 5

c. Establish a church Committee (or Board) of Christian Education and assign to it the responsibility for planning the total teaching program of the church 5



IN THE COMMUNITY

1. Undertake at least two projects of unselfish service in ministering to human needs in your community 10

2. Cooperate with other churches or character-building agencies in at least one program for the moral and spiritual strengthening of your community 10

TOTAL POINTS 100

BAPTIST CHURCH SCHOOL ADVANCE

READ "THE MANUAL"
for explanation of each of the above goals

In Cooperation with the

UNITED CHRISTIAN EDUCATION ADVANCE "Follow Me"

DARE to be CHRISTIAN

HELP others to become Christians

PRACTICE Christian Citizenship

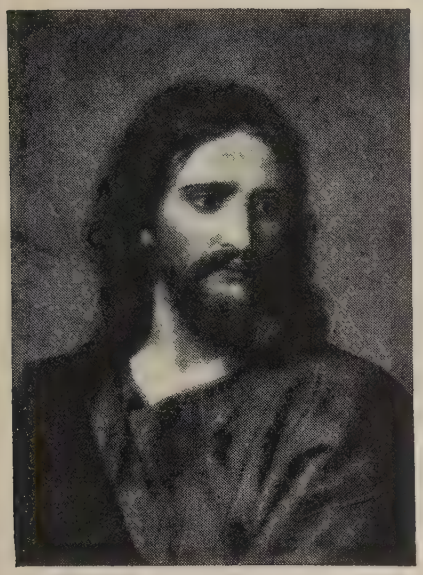
GROW in personal Christian Living

SERVE through missionary world-outreach

DEVELOP Leadership

Baptist Youth Fellowship

Young People's Leader



Christian Youth—
Lead the Way!

An Adventure with Christ
in United Action is Launched This Month by THE BAPTIST YOUTH FELLOWSHIP

ITS HIGH AIMS are to produce—

Complete personal commitment to Christ and to his way of life

Sensitivity to the needs of mankind

Enlistment of others in his cause and the spread of his gospel

A growing life of service in church, community and world

FOR such a time as this, Baptist youth propose to start with themselves, demonstrating in changed lives that to be a Christian is to live a kind of life that is *better*. The central purpose in the new youth program is to produce new persons in Christ who will lead others to him and point the way out of our present confusion. Hence, personal evangelism and dynamic missionary action, as well as consistent Christian living, become the dominant factors in this new nation-wide venture. Baptist young people through the new Youth Fellowship organization are on the march for Christ.

Five major areas of emphasis, each with three practical proposals for concrete action, are included. The result is a comprehensive plan of advance for young people in *all* organizations and groups in Baptist churches of the Northern Baptist Convention. Never before has such a united approach been possible, never has it been more urgently needed. No organizational change is required. Young people in Sunday school classes and departments, in expressional groups such as B.Y.P.U. or Christian Endeavor, or in missionary groups such as the World Wide Guild, Royal Ambassadors, etc., should adopt the goals as their own and build their plans for 1942-43 around these significant areas of action. A co-operative approach to the common task by all young people of the church through a joint committee or council is suggested if possible.

Out of the necessities of the present world emergency and crisis conditions in many local churches arises this new movement of Baptist young people concerned with major needs for the present and the future. This united adventure of Northern Baptist young people is well timed to re-enforce the Baptist Church School Advance and to become part of the United Christian Education Advance. Its scope and aims are being presented more fully in two special issues of *Young People*, May 31 and June 7. They will likewise be expressed through large posters, a "Guide Book" (manual of methods) and an "Adventure Packet" (work kit), which will bring to the smallest and the largest churches resources for carrying through youth plans far beyond one church's ability to produce. It will be interpreted from week to week and month to month in the denominational press and periodicals which will give inspiration and guidance through articles, pictures, topic materials and practical suggestions.

The program has been a co-operative product of the thinking of many leaders and groups of young people and adults. It originated in the meeting of the National Council of the Baptist Youth Fellowship at Franklin College and is the first expression of the united strength of Baptist youth in a single unified program. Christian youth propose to lead the way for Christ—"wheresoever it takes them, cost what it may." Already plans are under way nationally. October 4 is the date set for local church launching.

Announced in this issue is the new national program of the Baptist Youth Fellowship, released for action starting October 4, 1942, by all *groups of young people (whatever the organizational name may be) in local churches throughout the entire Northern Baptist Convention.*

A PLAN OF
United Youth *ACTION* for Christ

GROW IN PERSONAL CHRISTIAN LIVING

1. Sponsor definite plans for personal and family devotions and group worship.
2. Promote definite plans for individual and group Bible reading and study.
3. Develop and use a Covenant and Code for Christian Living.

HELP OTHERS TO BECOME CHRISTIANS

1. Enlist young people in the church youth program.
   (a) Make each two young people responsible for enlisting one new young person.
   (b) Reach young people by systematic personal contact and friendly visitation.
2. Lead young people to accept Christ as Lord and Saviour through effective, continuous witnessing (consistent Christian living, service activity and vital conversation).
3. Encourage expanding decisions (making Christ supreme in all areas of life) and the assuming of responsibilities of loyal church membership.

SERVE THROUGH MISSIONARY WORLD OUTREACH

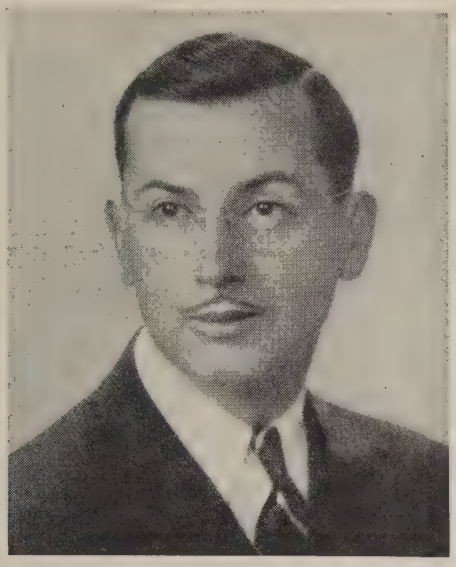
1. Understand and promote Baptist missionary outreach.
   (a) Observe denominational month (including a series of programs using selected books and materials).
2. Lay foundations for enduring peace.
   (a) Organize a reading and study program using selected books and materials.
   (b) Attempt an "adventure in friendship."
3. Enlist in Christian giving (enroll "givers of record," contribute to "love gift," and promote proportionate giving).

PRACTICE CHRISTIAN CITIZENSHIP

1. Recognize new voters and undergird spiritually the responsibilities of citizenship.
2. Participate in a definite project of unselfish community service.
3. Provide vital fellowship and helpfulness to young men and young women in service and in industry.

DEVELOP LEADERSHIP

1. Train leaders for the youth program (major emphasis upon First Certificates of Progress—4 courses —and, this year, upon one course in the study of "Guide Book" and the "Adventure Packet" for the Baptist youth program).
2. Train youth for church and community leadership through study courses and plans for "youth week."
3. Sponsor a definite program to enlist the interest of more Baptist young people in higher education.



OLIVER DEWOLF CUMMINGS
SECRETARY OF BAPTIST YOUTH FELLOWSHIP

New Staff Member Appointed

Miss Elsie P. Kappen has been appointed as secretary of missionary education for the Youth Department of the Council on Christian Education and the Baptist Youth Fellowship.

Miss Kappen has had wide experience with young people as executive secretary of the World Wide Guild and leader in summer assemblies and youth gatherings throughout the country. For a period of years she served on the field staff of the Council on Finance and Promotion of the Northern Baptist Convention.

In her new capacity, she will continue her close association with World Wide Guild groups and will have responsibility for the total program of missionary education of young people, including young men as well as young women.

Other members will be added to the staff as circumstances permit.

ELSIE P. KAPPEN
SECRETARY OF MISSIONARY EDUCATION

The Baptist Youth Fellowship Girds for Action

EVENTS are moving rapidly with Baptist youth in keeping with the times. Though only a few months old, the new Baptist Youth Fellowship, unified organization of all Baptist young people of the Northern Baptist Convention, has already made amazing progress. Youth in all parts of the country have been discussing plans and giving enthusiastic response to proposals for the new program announced herewith. A rising tide of youth action to make Christ and his way dominant in the world today is anticipated.

Previous articles in BAPTIST LEADER have contained reports of the organization meeting at Franklin College, Franklin, Indiana, in December 1941, when the National Council was brought into being as a permanently established body of about seventy young people representing all phases of youth work in the states of the Northern Baptist Convention. National officers and an Executive Board were elected, a constitution was adopted, plans were initiated for the national program, and a relationship with the Northern Baptist Convention through the Council on Christian Education was established.

Since the Franklin Conference, the officers have been busily engaged in completing plans for the comprehensive program and in handling many problems relating to the new organization.

The Baptist Youth Fellowship is deliberately placing the emphasis upon the major spiritual purposes for which young people's work exists as reflected in the program announced, but is not neglecting responsibilities relating to organization. The following practical suggestions are made for starting plans in connection with the new national program:

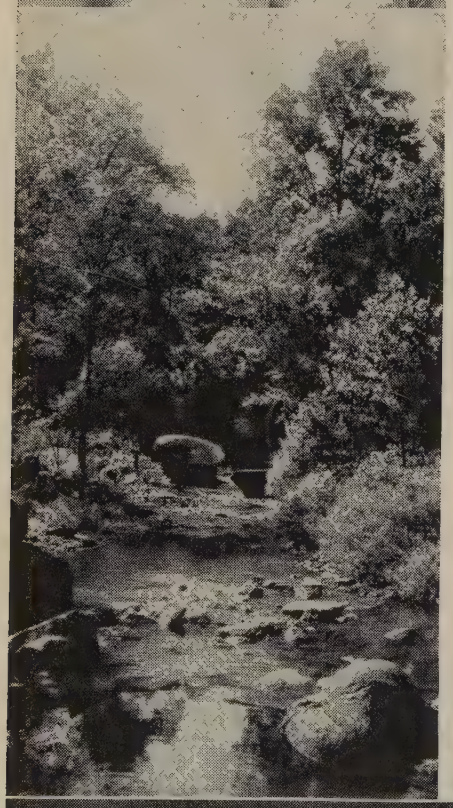
1. Place an order immediately with the national headquarters of the Baptist Youth Fellowship, 1701 Chestnut Street,

(Please turn to page 41)

BAPTIST YOUTH FELLOWSHIP OFFICERS: (LEFT TO RIGHT) TED PARKER, VICE-PRESIDENT, WESTERN SECTION; ANNAJEAN RICHARDS, VICE-PRESIDENT, CENTRAL SECTION; GILES T. BROWN, PRESIDENT; FOREST PARSONS, VICE-PRESIDENT, EASTERN SECTION

Let's Go To CAMP

By ELSIE JOHNSON



NOT long ago I talked to a girl who has done just about everything but shoot lions in Africa. She has lived through a revolution in a foreign land. She has climbed—without a guide—one of the highest mountain peaks in the United States. She has ridden—cowboy fashion—across ranch and Indian country. She has explored the historic East. In fact, she has packed every vacation with thrills.

"What is the most significant summer vacation you ever had?" I asked her.

The answer came without a moment's hesitation. "My best vacation was at a Christian youth camp."

She had reasons to back up her reply, too. So do dozens of other Christian youth campers who echo her enthusiasm and corroborate her reasons for praising summer camp.

One point on which all campers seem to agree is that the wide range of activities and the fine balance in camp programs make them particularly enriching. A few days or weeks spent out-of-doors—working, playing, studying and worshiping with congenial young people and adult counselors—offer all-around satisfactions that are hard to match elsewhere.

The leaders of Christian youth camps recognize the recreative values of wholesome fun and of living close to nature. They have chosen the loveliest camp sites available and wisely have provided for a wide variety of recreational activities. Group games like baseball, kittenball, or volleyball are organized; tennis, ping-pong or shuffleboard tournaments are planned; informal hikes, swims and water-fights often develop. Stunt nights, fun fests around the campfire, an impromptu costume party or a scavenger hunt—there's no telling what may transpire in camp! Recently, European and American folk games have sprung to popularity. Young people enjoy them so much in camp that they carry them back home to enrich the recreational program there.

Happy moods as well as serious ones find their reflection in song. One of the marks of an inveterate camper is that he usually has a fresh supply of fun and action songs, spirituals and old folk tunes that have been learned at meals, around the campfires or on hikes. Many of the majestic hymns of the church have acquired new significance when learned in the vesper programs of the church camp.

A new appreciation of beauty also comes from wisely planned camp programs. The projects to beautify camp grounds oftentimes bring amazing results. In one camp a barren assembly hall was made into an attractive place of worship by preparing simulated stained-glass windows, a wood carved altar with burnished copper cross, and blue curtains stenciled in gold. The satisfactions of learning new skills were combined with those of having made a permanent contribution to the camp. In other camps leatherwork, copperwork, weaving or costume designing are taught as individual skills. Either way, the camper learns something new and gains

the satisfaction of working with others, sharing tools and designs and ideas.

Securing new ideas and learning new methods can be a most thrilling experience; with an eye to achieving this, studies are planned. Some give helps for making young people's meetings more significant; some are designed to develop clearer understanding of the great messages of the Bible; others guide students in some field such as worship, drama, music or project planning. Some give information about what goes on in other lands, and of what Christianity is contributing and developing there; other courses deal with teaching techniques for the church or vacation schools. Missionaries, college and seminary teachers, pastors and directors of religious education, lay men and women, specialists in various fields—all come to Baptist young people's camps to make the program helpful by their presence and by sharing their experiences, ideas, and counsel.

These Christian leaders are always willing to have personal interviews with the campers, giving what help they can on problems that the campers face. Some of these problems relate to jobs in home churches, to the choice of a school or a vocation, to a perplexing religious question, or to some personal difficulty. The young people find it easy to talk with the leaders because of their readiness to listen and their sympathetic interest in the highest welfare of each who asks for counsel. Often the leaders know sources of information that take the young campers far along on the road of their particular quest. To guide young people to such reading is oftentimes a more valuable service than to answer questions directly. Personally, I know of counselors who have assisted young people in finding jobs and school scholarships, who have helped to solve some most urgent personal problems! Much of their counseling is entirely outside the requirements for a faculty member, but all of it is indicative of the genuine desire to help that is demonstrated by most of the leaders in Baptist camps.

The attraction that seems to rank highest with the campers is the opportunity to make congenial new friends. Playing, studying, working, and worshiping with other young people for several weeks really is a privilege, providing as it does the opportunity to know others more intimately than is possible through months of casual meetings. Group games and activities soon reveal sportsmanship and attitudes. Class discussions bring out ideas and mental slants. Attendance and participation in worship indicate and influence spiritual development. Baptist youth who know speak in an understanding way about the value of such camp experiences.

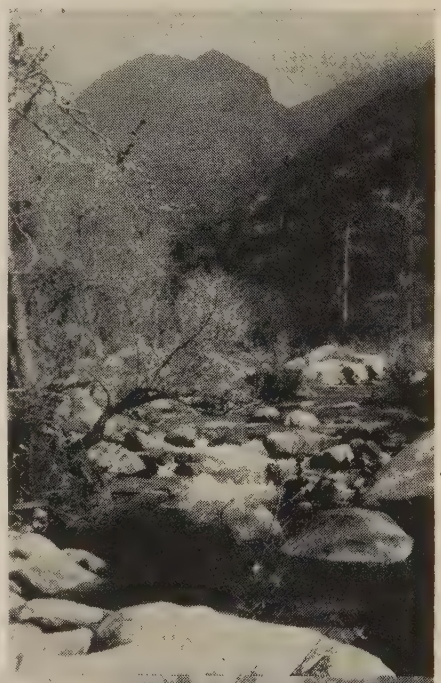
Almost without exception campers speak appreciatively also of the opportunities for personal and group worship in camp. Several indicate that their first real worship experiences came to them in camp, and countless others claim that their deepest and finest moments of worship were camp occasions. A sunrise communion service, a sunset vespers on the hillside, a moonlight Galilean service, silent meditation on the shore, quiet moments under the stars with members of one's own cabin group, private devotions with each finding his own quiet spot for morning worship, the friendship circle and good-night prayers around the campfire, the coziness of a service around the fireplace on a rainy night—these and many other aspects of worship mean that young people in camp find God in a new way, they learn to sense his presence more truly; they become more conscious of his power in their own lives. Returning home after such camp experiences must mean not only new physical strength, but also new mental vistas, deeper convictions and renewed purpose to make life count in the building of the kingdom of God. Such young people take back to their church work a religion that is full of zest and purpose, courage and joy!

Would you share these significant experiences? Plan now to attend some Christian youth camp this summer. Save, earn, beg or borrow the money if necessary—but get there! Go alone or go with your crowd—but get there! Go prepared to give and to get all that you can in each of the areas mentioned. God's kingdom requires Christian craftsmen, and Baptist summer camps are designed to help us develop these skills to enrich our own lives and bring joy to the lives of others.

■

WHAT man has written man may read;
But God fills every root and seed
With cryptic words, too strangely set
For mortals to decipher yet.

—CHARLES DALMON



How I Enlist My Teachers

By Erwin L. Shaver

IT WAS the morning worship service of the church. The pastor, after extended comments upon several business notices, launched into a sour complaint about the lack of Sunday school teachers and concluded with, "We need teachers for two classes of boys and a class of girls. Won't somebody come and sit with a class?" Surely this is not the way to recruit the kind of teachers described in last month's article. A hasty, last-minute call; no indication of what one is expected to do; the belittling of the job by the use of the word "sit"; the mood of desperation and the appeal to pity—these certainly show, with all good intentions, that this church and its church school officers were trying to get something for nothing. They would probably secure, if any at all, the kind of teachers who lacked consecration and skill and who would stay on the job only until they could find an excuse to quit.

If this is *not* the way to extend an invitation to teach in the school of the church, how then should it be done? May we suggest some better ways?

"Our Church Invites You"

Securing a favorable response from the right kind of teachers cannot be left to chance. Superintendent and pastor, or the Committee on Christian Education, must thoughtfully plan their recruiting campaign long in advance, and with finesse. To begin with there must be some background preparation. Some ministers will consent to preach a sermon or a series of sermons on the educational work of the church, not immediately directed to recruiting teachers, but intelligently and thoroughly paving the way for this. Carefully chosen items of information on the teacher's task could appear in the church calendar from time to time. Sometimes picture cartoons will help. In this instance, see the *Teacher Training Primer* issued a year or two ago by the International Council of Religious Education. The more of this background the better. This general approach should be supplemented by more specific means.

Fortunate is the church that has a leadership or personnel committee, or whose board of Christian education considers this function as one of its primary duties. The members of this committee or board, including the pastor and the superintendent, will concentrate on "selling the idea" of teaching to the persons who seem to meet best the high teaching standards of the church. This does not mean that a definite approach is made to anyone. It means that the church at large comes to see the post of teacher in the church school as possessing certain value.

At the right time and in the right place the committee assembles and invites Mr. Prospective Teacher to meet with them. Tactfully, intelligently and earnestly the teaching job is outlined and then the committee says: "The church invites *you* to be the teacher of this class. We have canvassed the situation and your qualifications for this particular job thoroughly and prayerfully, and we believe that you are *the* person to do it." Such an approach as this enables the pastor or the superintendent to avoid appealing to unworthy motives. The bigness of the job, not its ease and unimportance; the quality of teaching needed, not merely "sitting with a class" the joys that come to the consecrated and earnest teacher—these will stir the higher motives for true Christian teaching.

An Honest Job Analysis

It is unfair not to give the prospective teacher a complete and honest picture of all that teaching in the church school involves. He has a right to know; the church school has a right to expect such service.

He should realize that there will be lessons to prepare—not "late Saturday night or early Sunday morning," but as soon in the week as possible, perhaps dividing a minimum of one hour a week into three parts—a brief review of the last lesson and preview of the next on Sunday afternoon, some "odd-moment" preparation the next few days, and a final plan about Thursday or Friday evening.

The prospective teacher should see that "lessons" of themselves do not guarantee Christian character and that his best service to the class will be in "sharing life" with them in activities of social recreation, of challenging service projects and of reverent worship.

He should be informed that the school is run according to a system and that the teachers work together for the common good. There are plans and rules for making the school efficient—reporting absentees and looking them up, keeping accurate class reports, visiting one's pupils at least once a year, being punctual and regular in attendance, notifying the superintendent of expected absences and providing a good substitute for such occasions.

He should understand the fact that the best teacher is a growing teacher and that teachers' meetings, training courses and books on teaching will help him to grow.

Tactfully he should be led to see that the good teacher teaches as much by his Christian life and example as by word of mouth and that pupils may "catch" the religion of Jesus by noting a teacher's attendance at church services, his loyalty to the work of the church and his daily life in the community. The reverse may be true, of course.

The second of three articles on SELECTING, RECRUITING and MAINTAINING MORALE of church school teachers. Here the superintendent is told what may be done to secure a whole-hearted response to his invitation

We'll "Stand By" You

But the contract, written or understood, must not be one-sided. The superintendent and his committee, in inviting a new teacher to join the staff, not only must be honest with him in describing his duties, but also with themselves in executing them. The church has a corresponding responsibility to this new worker. They must show him what they will do to make the work as easy and as fruitful as possible.

For example, the church should provide each teacher a good place in which to teach—if possible, a separate room, comfortable, well lighted and heated, and attractively decorated. They should furnish him with the tools that a good church school teacher needs—maps, reference books, access to a Bible dictionary and a commentary, pictures, good lesson texts and a teacher's manual and a subscription to a teacher's magazine. He should know that necessary expense money is available—for buying a reference book now and then, for cards and postage, for training-school fees.

The church must promise and deliver in the matter of giving a teacher opportunities for training. While it is true that many teachers do not take advantage of the training schools and classes provided, other teachers do desire to learn how to teach but are denied the opportunity. The church should be able to promise every one of its teachers that it will pay a portion of the expense of attending a good summer leadership school.

The superintendent and the Christian Education Committee must be able to promise the new teacher that other obligations will be fulfilled—co-operation on the part of parents, student participation in school affairs—a reverent worship atmosphere (both of which aid discipline), and a reasonable freedom to try out some new methods.

A Teachers' Compact

The church school in which these mutual obligations are understood and expected is fortunate indeed. Some schools make a practice of setting down these duties in the form of a covenant, agreement or pledge. The teachers discuss such things as we have indicated and make a list of the items that they think they may reasonably expect to carry out during the coming year. The church school in turn, through the Committee or Board of Christian Education makes a list of its responsibilities to the teachers, including those we have mentioned above. These are then worked together into articles of co-operation and signed by both groups in a simple ceremony at the first teachers' meeting of the year. It has been found best to have each group of teachers and the committee with which they work devise their own covenant in the light of their own situation, rather than adopt one made elsewhere.

Occasionally a church will hold stated workers' conferences, where reports are made as to how these covenants have been kept. Where such a plan is put into operation, a high type of teaching morale usually follows.

A Public Installation

After taking the steps we have indicated and securing the hoped-for results in teacher enlistment, there well may be a public ceremony of installation or commissioning. This usually takes place on the second Sunday of Religious Education Week (the last days of September and the first days of October). A public installation has several values: It dignifies the teaching work of the church and magnifies the contributions that church school teachers make to its life. It helps them to appreciate more seriously the obligations they have undertaken. It awakens in the parents of the congregation also a deeper sense of their responsibilities, both to co-operate with these devoted teachers and to do their own part as teachers of Christ's way in the home. It gives to the pupils of the school an added feeling of the worth of their church school and their part in it. Some services provide not only an installation for the teachers but an opportunity for all to dedicate themselves anew to the Christian education program.

HELP the Children

A prominent leader in young people's work considers

Children's Day

and its relation to

Young People

Ellis O. Hinsey

MAY 18, 1942

DEAR HAROLD:

Your invitation to visit Washington to see the things that are happening there during wartime sounds very interesting. But you suggest June 13 and 14, and that lets me out. Usually, I try to avoid being away from church on Sunday and this particular Sunday they need me here. You see the 14th is Children's Day in our church and, strange as it may seem, that is one occasion that I have decided not to miss.

Up to last year and since I have been old enough not to be in the Children's Day program I always have counted Children's Day as the one Sunday of the year when I could take a vacation. Last year, however, I consented to help with the Children's Day program and the results so surprised me that I have decided to make myself available again this year. As a matter of fact they can have me as many more years as they need me.

You may have noticed that a certain Helen crops up quite a bit in my recent letters. Well, she is teaching one of the children's classes in our Sunday school. Just before Children's Day last year she asked me to go over to the church with her and help decorate for the Children's Day program. More because she asked me than anything else I went along. Up to then I had no idea how much a Children's Day program needed a man. We fellows had been ducking out every year and the girls and the women have been moving furniture, climbing ladders, carrying water for the flower vases, and doing a lot of things that really could be done by an assistant. Having worked on these last-minute touches, and partly because Helen was responsible for the program, I went back to church on Sunday morning to see how things turned out. Again I found a number of things that I could do. This year I am not waiting to be asked. I plan to be present during the weeks preceding Children's Day, and because of the larger share I've had in getting ready, I know there will be a definite job for me in church on the morning of June 14. Last year I helped only with the decorations. This year I am less of an ornament. Four or five of us from the young men's class have offered to arrange all the flowers and other decorations that will be used in the Children's Day service. The women were so stunned at our offer that we were amused—then a little ashamed. The children became so interested in our plans that they threaten to bring in more flowers than we can possibly use. Some classes have organized daisy-picking trips. Other classes are preparing flower arrangements from gardens of members of the church. Strange that the unusual interest of a few of the young men should spread so quickly to the children. The enthusiasm is beginning to run through the entire congregation.

Decorating the church, however, is only one of the activities that has developed. Some of the older girls offered to choose one of their class to speak in the Children's Day program, telling what the young people of the church receive from the younger boys and girls. That class has been talking about this one subject for the last three weeks every time they can get together. The talk will be short, worked into the regular Children's Day program, but it ought to be a wonderful speech from the preparation it is getting. Apparently they never had thought much about their relations with the younger members of the school and now they are considering what they expect of the younger boys and girls, and they are feeling some responsibility for them. We all are discovering that these boys and girls think we are years older than we actually are, that we have more wisdom than we really possess, and that the things we do are the things they try to imitate. We are hoping, therefore, to return the compliment by showing that we really are interested in them and that we want them to grow up with an interest in the church. Incidentally, some of us are beginning to watch our step so that we will be sure to set a good example for the coming church leaders.

Another reason why I want to be in church on Children's Day is because of the number of ways in which some of us who are unattached can help the teachers of the children's classes. You see in our church we have a traditional Children's Day procession. It takes a good deal of work behind the scenes to get this procession organized, to guide the children up and down the right aisles and to steer them into the places that have been reserved for them in the front of the church—all without any apparent guiding going on. Several of us have offered our services as assistant teachers for the day. We will stay with certain classes in order to help the regular teachers wherever we are needed. Several of us have already had quite a bit of fun in advance of Children's Day helping the boys and the girls to learn

the hymns, the scripture passages which they will recite, and the other parts of the program in which the children themselves participate. We are doing all these jobs under the supervision of Helen, but it makes her work lighter when we divide the responsibilities for the denominational program that our church uses on this day.

In our church, as in most other churches today, some of the families are finding it necessary to forego the use of their automobiles. So some of the members of our class are pooling resources to arrange transportation for some families who could not go to the service otherwise. We want everyone to get the benefit of this service. This is proving to be a much larger job than we had anticipated, for we had no idea of the number of families with transportation difficulties, particularly those with younger children. For the first time in their lives some of our older young people are doing things for others. Some were not enthusiastic about the idea when we first suggested it to them, but now almost everyone sees how big and valuable this Children's Day can be. One of my special chums suggested only last week that we should not stop with the little bit that we will do on Children's Day. He wants us to develop some plans that we can announce on Children's Day, telling the parents and the younger boys and girls about some summer excursions and activities to be engineered by the young people. He also wants us to organize some play groups, picnics and baseball teams with the young people of the church supervising them. It looks as though we would get a few teachers for our vacation school out of this sudden young people's interest in Children's Day.

This is a much longer letter than I had intended to write you, for when I started I thought I would merely tell you that I could not go on your trip to Washington. Then I wondered why you could not do some of these things in your church. We are discovering that Children's Day can mean so much to the young people that we think other churches ought to get in on the advantages. I feel sure that if you can persuade the young people in your church to do some of the things that we are doing, you will not only help the children but you will also surprise yourselves. You will find that Children's Day is not an occasion when youngsters stand up to recite "pieces." It can be a day when the whole congregation draws together in fellowship with the coming great ones of the church. It can be a time for thoughtful consideration when we young people join the older folks to say, "What we are doing is good," or "We need to do more to provide our younger brothers or sisters with the best." How awful it would be if we had to confess, "We young people are a stumbling block to the children of our community!"

I think I am right in saying that Helen sends her regards to you and Florence.

Yours as ever,

CLAUDE

Remembering Our Boys

A letter from the Fifth Avenue Baptist Church, Huntington, W. Va., states that they are mailing each week a copy of the story-paper *Young People* to about forty young men from their church who have entered military service.

This is something that the young people of any church could easily do for their boys. Why not adopt this as a special project for this year?

Baptist Youth Fellowship

(Concluded from page 35)

Philadelphia, Pa., for an "Adventure Packet" (work kit), available September 1.

2. Call a joint meeting of the representative leaders of the various young people's groups in your church to discuss plans.

3. Establish a committee representing the different organizations (Sunday school classes, B.Y.P.U. or Christian Endeavor, World Wide Guild, Royal Ambassadors, etc.).

4. Make a careful study of the "Adventure Packet."

5. Decide upon and carry through definite plans of action as suggested in the "Guide Book" (manual of methods).

New Music

FOR YOUR CHURCH CHOIR

O Praise the Lord, by Frederic Groton. Anthem for mixed voices, with strong bass sections. 7 pp. 12 cents.

Rejoice, the Lord Is King, by Lawrence Keating. For mixed voices with soprano solo. Concludes with arrangement of the hymn "Jesus Shall Reign" (Duke Street). 9 pp. 15 cents.

Saviour, Like a Shepherd Lead Us, by William Lester. For mixed voices with soprano solo. 7 pp. 15 cents.

Jerusalem, by Henry Parker. James C. Warhurst has arranged this well-known music as a three-part chorus for women's voices. 7 pp. 15 cents.

A Hymn of Peace, by Ralph E. Marryott. For mixed voices, *a cappella.* 6 pp. 15 cents.

How Shall I Fitly Meet Thee, by Hans Leo Hassler (1564-1612), harmonized by Johann Sebastian Bach. A chorale from the "Christmas Oratorio," but suitable for use any time. For mixed voices. 3 pp. 10 cents.

Cherubim Song (No. 7), by Dimitri Bortniansky (1752-1825), arranged by Gwynn S. Bement. May be used any time. For men's voices *a cappella,* 5 pp. 15 cents.

Prayer, by Ferdinand Hiller, arranged by Margaret De Laney. A sacred partsong for mixed voices. 6 pp. 12 cents.

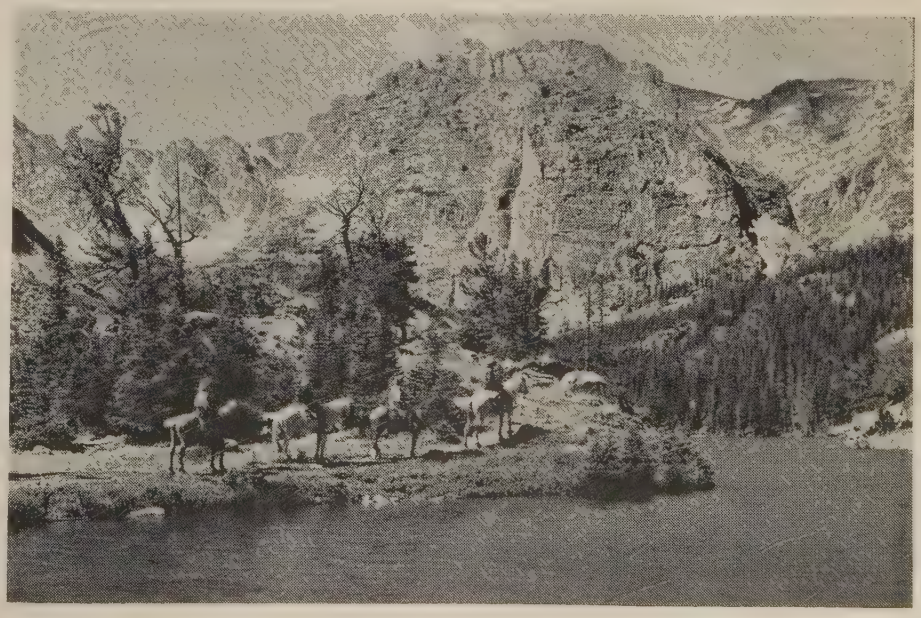
Out of the Depths, by E. S. Hosmer. Words from Psalm 130. Anthem for mixed voices. 5 pp. 15 cents.

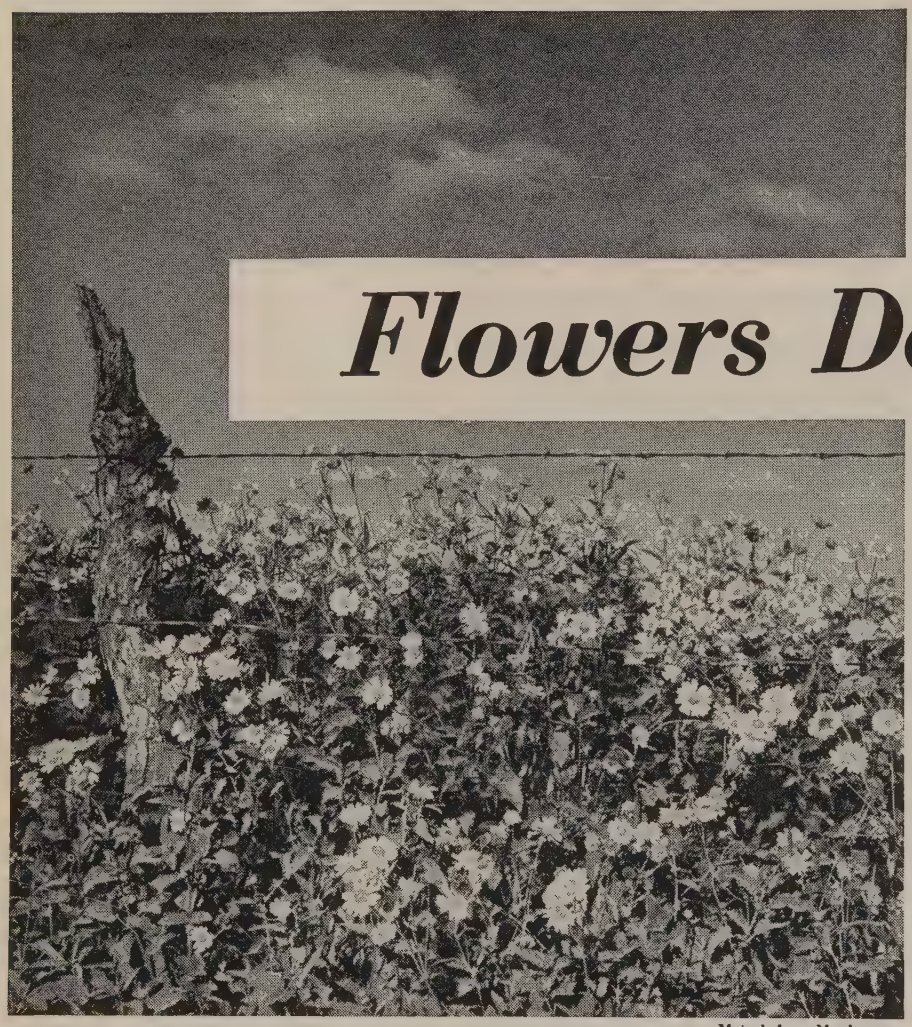
Jesus, the Very Thought of Thee, by Edward Shippen Barnes. For mixed voices. 4 pp. 10 cents.

THIS MUSIC MAY BE ORDERED FROM THEODORE PRESSER CO., 1712 CHESTNUT ST., PHILADELPHIA, PA.

ALOFT ON SKY AND MOUNTAIN WALL ARE GOD'S GREAT PICTURES HUNG.
—JOHN GREENLEAF WHITTIER

Authenticated News





Meisel, from Monkmeyer

Flowers Do Tell

Often flowers for the church cost nothing except the time and the thought of some of the young people

By RUTH RUSSELL

"We stopped for service on Sunday morning in a small church near the highway," a motoring friend remarked to me, "and the first thing we saw when we stepped inside was a mass of flowers on the platform. It was so lovely it quite took my breath away. And not until the first hymn was nearly over did I discover they were the wild goldenrod and the purple thistle we had seen growing along the road."

One of her choice memories of the trip was the beauty of floral arrangement inside the little church chosen at random as they motored across the country. The flowers had cost nothing except the time and the thought of some of the members of the young people's department of that church. The pastor explained, as he shook her hand at the door, that the young people made it a regular custom each Saturday to plan something for the decoration of the church on Sunday morning.

Not every church has access to acres of wildflowers, nor does every church have contact with a commercial nursery, or have the money to buy suitable flowers. But every church has some young people who may learn the principles of flower selection and arrangement. Here is an opportunity for the young people's group to apply officially for the job. Besides having fun, they will show the older members of the church that young people can have a pride in the church as well as interest in their own activities.

Having become a project of the young people, some member may be designated as chairman of the flower committee. The chairman can choose his or her own helpers, and they can all find a calendar and make tentative plans for the fifty-two Sundays of the year ahead. On some Sundays the committee will wish to plan special decorations, perhaps calling in the entire group to help if elaborate plans are made for such days as Christmas and Easter.

But for the "run of the mill" Sunday after Sunday decoration, the caprice of nature in sending a specially large crop of daisies or slowing up the sweet peas by prolonged cold weather must be taken into consideration, and it is well to plan from week to week what will be most easily available in what quantities, and who will be specifically responsible for securing this decoration. Not only will different localities present different problems, but the season will each have their own values and opportunities. During some seasons, in parts of the country where flowers bloom best indoors, it may be necessary to plan in advance for potted plants.

One friend of mine makes a practice of saving her lard cans and planting in them slips of begonia, ivy, and geranium. She always has several on hand which can be lent to the church on Sundays when needed and which can be given without delay to sick friends. In another church the young people's group has purchased two large ferns that they tend carefully and keep in the Sunday school classroom, using them for church decoration whenever needed. Sometimes they supplement these ferns with one large bouquet, giving effective contrast with their greenery.

Other churches have real opportunity for abundant use of flowers. Some pick them from their own church gardens! One small church in the citrus area of southern California has its own beautiful garden which is partly tended by the young people. It is a "cutting garden," in that care is taken to produce seasonal

flowers such as sweet peas, zinnias, and chrysanthemums, which bloom profusely and almost "beg to be picked." The pastor is likewise an enthusiastic gardener and his sweet peas are noted for their long stems. The flower bill of this lavishly decorated church is confined to the cost of seed and water plus systematic care on the part of volunteer workers.

Once the committee secures the flowers, the next problem has to do with containers. One group went on a "white elephant" hunt in their own homes and dragged out old vases which had been hidden in the backs of cupboards. They also brought glass fruit jars, and surveyed their mass accumulation with a critical eye. The vases and the jars which seemed to be large enough came in for special attention.

This consisted of the application of a coat of black paint by means of a spray gun owned by one of the boys of the group. Black was selected because it made a good background for all flowers and did not show water spots or fingerstains. The painting might have been discarded in favor of green crepe paper purchased by the roll and used in quantity necessary to cover each container on any particular Sunday. Other colors may be substituted, particularly yellow in the spring when a variety of harmonious flowers is available, or a rich brown used in fall when autumn leaves make effective pulpit decorations.

Greenery, including the tall meadow grasses, is being boosted by the best of the commercial shops as effective decoration. Holly and mistletoe or sprigs of ivy or oak leaves make lovely arrangements. The young people's group living in the country needs only to live in the city for a short while to learn how expensive and absolutely prohibitive in price are small quantities of the material that abounds for the majority of country or community churches.

Fruits and nuts in decoration are sometimes overlooked. Not only are they handy substitutes when flowers prove difficult to find, but they are worthy for their own beauty at any time. Arrange them in the cornucopia "horn-of-plenty" style for the harvest season.

In summer the matter of keeping flowers from wilting is sometimes a problem even when arranged early on Sunday morning instead of late Saturday night. Ice water is as refreshing to plants as it is to those who arrange them. Flowers should be picked in early morning if possible, while fresh from the dew of the evening before and before the sun has drawn out some of the natural moisture. Pick stems as long as possible even though they may need to be cut later to fit your own particular container. In fact, one good way to freshen a flower is to cut its stem and allow new pores to take in the moisture.

If the flower in question does not have ample greenery for contrast, do not be afraid to pick leaves from some other plant that has greenery to spare. The best shops often combine the leaves of one plant with the flowers of another, watching for the total artistic effect, even though the shape of the leaf with the shape of the flower might shock a pure botanist!

Size of both flowers and containers used depends largely upon the type and the architecture of the church. Large churches often use large floor baskets while smaller churches may be amply decorated with a dainty table arrangement at the door or below the pulpit. A group in one church purchased brown wicker floor baskets large enough to accommodate even palm fronds for Palm Sunday, presenting them to the church in memory of a former teacher of the class. A note explaining that this had been done went to the family in place of another floral spray.

Often some member of the church has a favorite flower and the young people can select that for use on a certain Sunday, letting it be known that the flowers are placed as a courtesy to that member for his services to the community or the church. The church bulletin may carry a sentence stating that the pulpit flowers are given by his class in memory of the boy killed in an automobile accident, or in remembrance of the service of Deacon Brown who passed away five years ago.

Flowers may be used not only to tell of respect for the living and in tribute to those who have gone on ahead, but they can have a more extended message than this in going as messengers of the young people's group to those who are ill, shut-in, or strangers. The flower decoration committee should have one person designated to be responsible for taking care of the flowers after they have served their purpose during the day at the church. Flowers should be removed Sunday night from their containers, the soiled water poured out and the container made clean for the next Sunday, and the flowers themselves distributed.

Since life is filled with numerous emergencies, almost every Sunday will produce some necessity for remembering the sick, and the young people who decorate can take the initiative in speaking a kind word and expressing the good wishes of the church as they divide the Sunday flowers.

Flowers can also welcome the stranger in the community. The flower committee should see that he has opportunity to take home the chief bouquet, if the church is small enough for his presence to be known. In a larger church, someone can stand near the door to hand out individual blossoms to those who seem to be alone. Particularly if the stranger has moved from a distance will he appreciate having for his own these flowers native to his new environment. For flowers are a tangible means of expressing the intangible attitudes and blessings mentioned from Sunday pulpits!

Christian Education ADVANCE

TWO hundred prominent Americans, meeting in Chicago, endorsed the United Christian Education Advance and made plans for a series of 130 one-day conventions that will be spread throughout 44 states.

"Our aim is nothing less than the preserving and improving of the historic American character," they affirmed. "We deem the religious training of youth to be essential to the soundness of the nation. Therefore, we presume, as private citizens with a sense of public responsibility, to call upon all of our fellow-countrymen to join us in this effort to reach, with character-making religious instruction, the uttermost boy and girl in the land."

The call expressed concern over "the effects of a world-wide war upon the continuance of the character of our country," declaring that "if religion fades out of the life of a generation, then our most priceless heritage is lost." There is need to "take immediate and concerted action in behalf of the many millions of our youth who are at present outside the influence of all religious instruction—Protestant, Catholic or Jewish."

Church School Outreach and Increase

By MILES W. SMITH

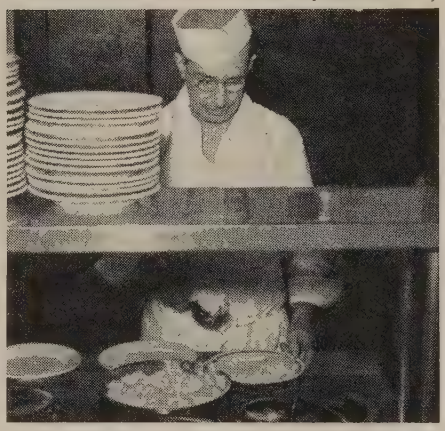
TO the often-heard query, "What's in a name?" more than one answer is possible. Take the familiar Home Department, for illustration. One may say, "What you call it doesn't matter, so long as the work appointed to it gets done"; which, of course, is true. But, on the other hand, the name "Home Deparment" is familiar and honorable. It is also appropriate, for it suggests at once the principal task to which that department has addressed itself. That is to say, Home Department work has been a Christian ministry to those who by reason of age, infirmity, illness, or accident have been confined to their homes and thereby been prevented from participating actively in the services of the church.

There is another argument which may be advanced in favor of the name "Home Department." It is sufficiently comprehensive to include another type of work in which these departments are becoming increasingly active. This is the fostering of Christian homelife through the establishment of family altars and such personal devotional habits as daily Bible reading and prayer. It also includes counseling young couples on the adjustments necessary to a successful married life and on the responsibilities connected with parenthood.

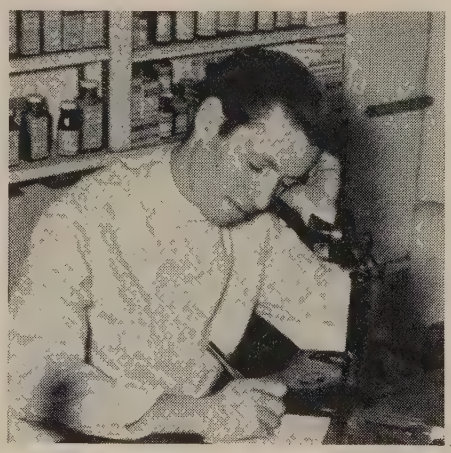
It is significant, however, that many of these departments have adopted a new name. They now call themselves proudly the Extension Department of the church school. To those who are accustomed to the name "Home Department," this new name may sound strange. It has this merit, however: it serves to emphasize another activity—and a very important one—which falls within the province of this department. This department has, as one of its primary responsibilities, that of extending the outreach of the church school. Its visitors, without neglecting the shut-ins, will be seeking constantly for new families or individuals who may be brought into the church school fellowship.

Each department of the church school will continue, of course, its usual efforts to increase its membership; but the officers of the Extension Department will frequently be making systematic surveys of the territory surrounding the church. They will contact each new family that moves into the district, and if they are legitimate "prospects," report to the church school the number of adults in the family, the number of children, their ages, and so forth. Then the officers and teachers of the appropriate classes may call upon these newcomers. When this calling and follow-up work is done in a friendly, enthusiastic way, a surprisingly large percentage of the newcomers

Photos by Ellis O. Hinsey



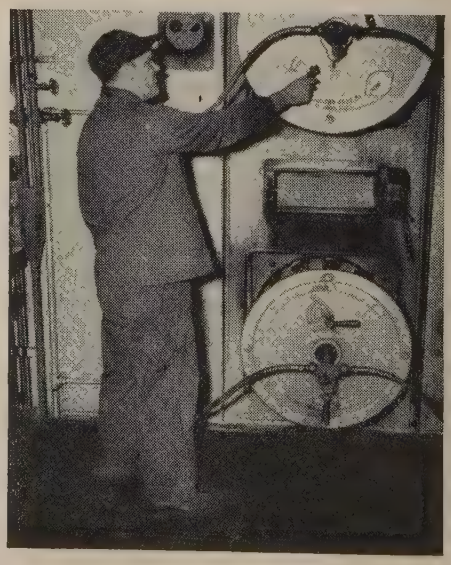
IN HOTELS AND RESTAURANTS, CHEFS ARE BUSY PREPARING THE SUNDAY DINNER



THE DRUGGIST MUST BE ON HAND ON SUNDAY TO SUPPLY YOUR EMERGENCY NEEDS

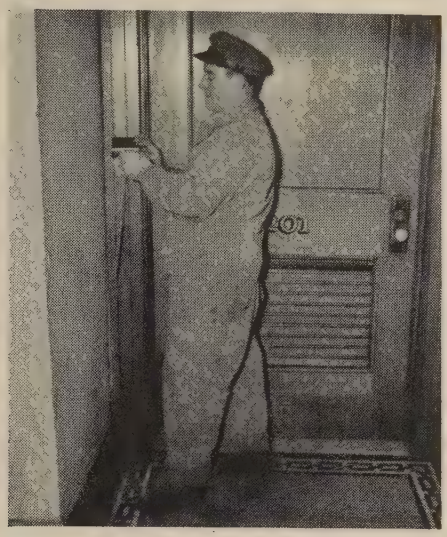
IN TELEPHONE EXCHANGES, OPERATORS ARE READY TO PUT THROUGH YOUR CALL

PERHAPS THIS BUS DRIVER BRINGS YOU TO CHURCH EVERY SUNDAY MORNING

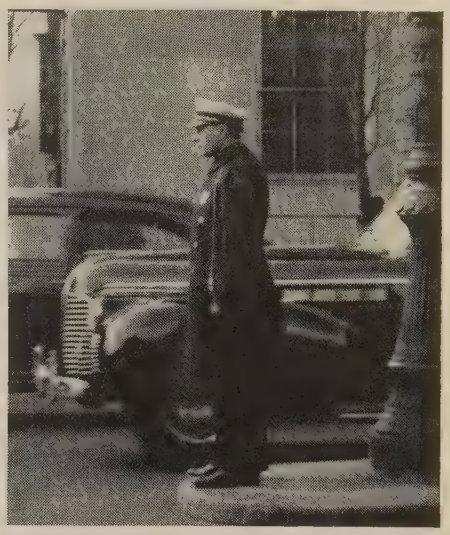


IN LARGE PUBLIC BUILDINGS, AN ENGINEER TAKES CARE OF THE HEATING

FIREMEN MUST BE ON DUTY, OF COURSE, AT ALL HOURS OF THE DAY AND NIGHT



THIS NIGHT WATCHMAN GOES TO BED AT THE HOUR YOU START TO CHURCH



THE TRAFFIC OFFICER FINDS SUNDAY ONE OF HIS BUSIEST DAYS

can be won to church school membership.

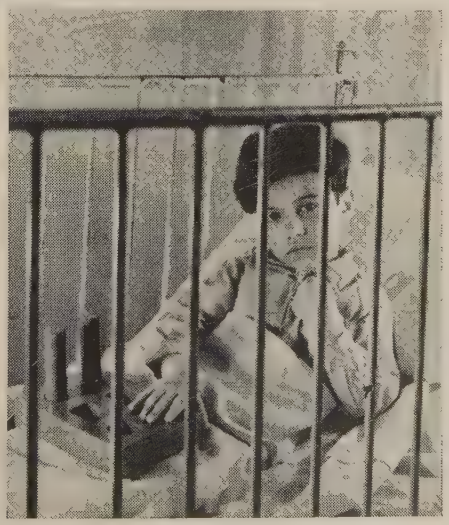
Because of newly established defense industries, many communities have increased greatly in population within recent months. Unless the church school has some systematic and industriously carried out plan for welcoming the newcomers, it will fail to reach many of the folks whom changed conditions have brought to their church doors. Furthermore, in these days of all-out defense effort, of longer working hours, and of increased emotional tension, men and women need the support of the Christian gospel more than ever before. In most homes, the Home, or Extension, Department visitor will find a surprisingly cordial welcome.

Year by year, so it seems, the number of individuals engaged in necessary occupations on Sunday is increasing. These men and women who have Sunday employment will lose interest in the church and its school, if the school, through this department, fails to keep in touch with them. If they are provided with the appropriate quarterly and a devotional booklet, they will have at hand a means of effecting their own spiritual improvement, for they can do the suggested reading at whatever hours they may be free.

The pictures upon these pages will serve to suggest the very large number of persons coming within this classification. Indeed, the list might have been greatly extended. Surely our church schools will not forget the hundreds of hotel, restaurant, and drug-store employees! Neither will they forget the men who are constantly on duty for our protection—the policemen and the firemen! Nor the telephone operators and linesmen who, day and night, keep open our lines of communication! Nor the engineers, conductors, and bus drivers! Nor the doctors and nurses in our hospitals, to say nothing of the hospital patients! And most assuredly they will not forget the hundreds of thousands of young men in our army camps and naval training stations!

To give help in all phases of Home (or Extension) Department activity, The American Baptist Publication Society has prepared a complete outfit of new and attractive supplies. A leaflet entitled, "Vitalizing Your Home Department," describes these materials and is yours for the asking. Seldom, if ever, have the church schools faced a more challenging opportunity. Their outreach will very largely determine their increase. How concerned are they to be of Kingdom service?

SUNDAY IS NOT A FREE DAY FOR THE HOSPITAL NURSES AND DIETITIANS



JOHNNY WONDERS IF THE HOME DEPARTMENT LADY WILL COME TO SEE HIM AGAIN

WAITRESSES ARE EMPLOYED IN THE LUNCH ROOMS WHERE DEFENSE WORKERS EAT

International Sunday School Lessons

Theme for the Quarter: Life of Christ: Studies in the Synoptic Gospels

(Matthew, Mark, Luke)

(Second Half of a Six Months' Course)

Aim: Through a connected view of the life and work of Jesus in all parts of Palestine as set forth in the Synoptic Gospels, to give the student a sense of the devotion of our Lord to his task of saving men, with a view to winning the pupil's allegiance to Jesus as Saviour and Lord

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1940, by the International Council of Religious Education and are used by permission.

LESSON 10—JUNE 7

Friday: The Day of Suffering (II)

Mark 15: 33-34; Luke 23: 33-46

Mark 15: 33-34

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama Sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

Luke 23: 33-46

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying, if thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

KEY VERSE: *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.—Isa. 53: 5*

TO BE READ EACH DAY

June 1. M. On the Way to Calvary. Mark 15: 15-25
June 2. T. Nailed on the Cross. Luke 23: 33-38
June 3. W. A Cry of Anguish. Psalms 22: 1-5
June 4. T. "It Is Finished." John 19: 28-30
June 5. F. Sad Hearts. Luke 23: 46-56
June 6. S. Wondrous Love. Romans 5: 1-11
June 7. S. "Lifted Up." John 3: 11-18

SCRIPTURE SAYS—

By W. W. Adams

We are devoting a second lesson to the study of Christ's sufferings on the day of his crucifixion. Naturally, therefore, there is not a great deal of material separating last Sunday's Scripture passage from that printed for today's lesson. Anyone can quickly make the connection by reading the following passages:

1. Jesus before Herod Antipas, tetrarch of Galilee (Luke 23: 6-12).
2. Jesus before Pilate the second time (Matt. 27: 15-26; Mark 15: 6-15; Luke 23: 13-25; John 18: 39—19: 16).
3. The soldiers mock Jesus (Matt. 27: 27-30; Mark 15: 16-19).
4. Jesus goes to Golgotha (Matt. 27: 31-34; Mark 15: 20-23; Luke 23: 26-32).

The Hebrew word "Golgotha" has come down to us through the Latin as "Calvary." This word means "the skull." Some think the place had received this name because the knoll was shaped like a human skull. But it is possible that the name merely arose from the fact that on this same hill many criminals had been executed.

It was after six o'clock on the morning of Friday that the Sanhedrin had condemned Jesus. The trials before Pilate and Herod came later, as did also the mocking by the soldiers. By nine o'clock Jesus was nailed to the cross. At noon the sun was darkened. Jesus died about three in the afternoon.

This was indeed a day of suffering. If we cannot describe fully Jesus' suffering on the physical plane, how impossible it is to tell all that he suffered in mind and heart! The taunts, jeers, and cruelties of the soldiers, Jewish leaders, and the masses defy description.

Combining the four Gospels, we find that Jesus spoke seven times while on the cross. One of Jesus' sayings is reported by both Matthew and Mark; three are reported only by Luke; three others are reported only by John. We have no way of determining certainly the order in which Jesus uttered these sayings, but the order used here has found rather general acceptance. While our printed Scripture today gives us only four of Jesus' sayings from the cross, it is best to look at the entire seven; for they serve as open windows through which we can look into the inner soul of our Lord as he suffered for our redemption.

I. Words of Mercy (Luke 23:33-38)

"Father, forgive them; for they know not what they do." Note the circumstances under which these words were uttered. The soldiers brought Jesus to Golgotha. There they crucified him. They stretched him out upon two heavy crossbars of timber. Large nails were driven through hands and feet, into the timber. Then the cross was lifted up and dropped into a hole in the earth dug for that purpose. For six hours Jesus hung there enduring indescribable physical torture. To make his crucifixion the more shameful, they put Jesus between two well-known robbers. Moreover, he was put upon the cross that by rights belonged to the murderer Barabbas.

Near by, the Roman soldiers were dividing among themselves Jesus' garments, casting lots for his seamless robe (John 19: 23-24). Meanwhile, "the people stood beholding"; literally, "had remained standing." They were gazing, dazed. But the rulers were in ecstasy. For three years they had sought to accomplish Jesus' death. Time after time he had avoided their traps. Now they had him. This was their hour of triumph. They "derided him." The word "deride" is literally "to turn up the nose." Tossing their heads, sneeringly, they said: "He saved others; let him save himself, if he be Christ, the chosen of God." Jesus *had* saved others, he *had* claimed to be the Messiah. (See in particular Luke 22: 67-70.) And the *proof* of his messiahship was in his works. But Jesus did not save himself, as his enemies suggested, for to save himself would be to refuse to save others.

The soldiers, too, "mocked him." But their mockery (a different word is employed) was less bitter, less vehement, than that of the rulers. It was more like playful sport, flippant jesting. Jesus had claimed to be king of the Jews. On this charge he had been condemned. However he had refused to be a temporal king, as Caesar was, and he had tried repeatedly to explain the spiritual character of his kingdom. But to no avail.

What of Jesus' behavior in this atmosphere? We are told that on similar occasions, criminals hanging on a cross, as long as they were conscious, would curse those who had crucified them. In complete contrast, we hear Jesus say, "Father, forgive them." Jesus could still pray, and love, and have fellowship with his Father. Jesus based this prayer upon the fact that those who crucified him were ignorant. "They know not." Our ignorance of many things is taken into consideration by our Saviour.

II. Words of Assurance (Luke 23:39-43)

According to Matthew 27: 44 and Mark 15: 32 both the robbers reproached Jesus. Luke presents the two in different roles. Harmonists have suggested that after reproaching Jesus, one of the robbers came to his senses and spoke as Luke relates.

One of them said to Jesus, "If thou be Christ, save thyself and us." The word "save" here meant no more than to free them from their crosses.

The second robber rebuked the first by pointing out the fact that they deserved their punishment, while Jesus was suffering unjustly.

Then the speaker appealed to Jesus. "Lord, remember me when thou comest into thy kingdom." He was convinced from Jesus' character, behavior, and past record that he was the Messiah; and the robber longed for a place in that kingdom.

Jesus' answer gave him a blessed assurance. It means this: "Death is our sure lot, but today we shall be in paradise." ("Paradise" is a Persian word, but in the New Testament it clearly denotes heaven, bliss, perfect happiness.) (See 2 Cor. 12: 4; Rev. 2: 7.)

III. Words of Affection (John 19:25-27)

In the crowd, near the cross, stood Jesus' mother and the beloved disciple, John. We could excuse Jesus for forgetting others in this hour of supreme suffering, but he did not forget them. "Behold thy son!" "Behold thy mother." He would not leave his mother without proper care. No need that we know, no relationship that we sustain, is foreign to our Christ. Christ, the Son of God, was also a worthy son of Mary.

IV. Words of Loneliness (Matt. 27:46; Mark 15:33-34)

Read Psalm 22: 1-19. Ponder also Isaiah 53: 1-12; John 1: 29; and Hebrews 13: 13. Jesus gave himself to death voluntarily (John 10: 17-18). Jesus' body and soul were not only real; they were hypersensitive, due to his sinlessness. When bearing the sin of the world, he could not, did not, experience the Father's sustaining fellowship and grace. Not in an effort to impress others, but out of a genuine sense of unspeakable loneliness, he called out, "Why hast thou forsaken me?" The answer to that question would go far toward explaining redemption. In essence it is found in John 3: 16.

V. Words of Anguish (John 19:28)

Try to fathom the torture involved in hours of excruciating pain that increased steadily, of physical swelling, of a raging fever that literally consumed the water in the human body! "I thirst"! Even one of the hardened Roman soldiers felt a real compassion for Jesus and offered to help him.

VI. Words of Victory (John 19:30)

"It is finished." Jesus had a definite work to do. Not until he had rounded out his program did he surrender himself to his enemies. He never lost sight of "his hour." His work was at last completed (John 4: 34; 17: 4). Now with death close by, in perfect confidence, Jesus could say, "It is finished." The full meaning of these words could not be known until after the resurrection, nor can it be known apart from the experience of the grace of Christ in the soul.

VII. Words of Commitment (Luke 23:44-46)

A supernatural darkness came over the land from noon till three o'clock. This was not an eclipse of the sun, for it was the time of the full moon. All this while, Jesus was quiet. Suddenly, in the darkness, the "veil of the temple was rent," signifying that henceforth the work of earthly priests would be useless; for Jesus had entered once for all for each of us into the holy of holies. (Read Ps. 31: 5; Hebrew 9.) With his work finished, Jesus calmly committed his life to his Father. "Father, into thy hands I commend my spirit." Then, his suffering ended, he breathed his last.

LESSON APPLIED

By Howard K. Williams

The Way to the Cross

Crucifixion was a cruel, disgraceful form of punishment. The victim was compelled to carry his heavy cross from the place of condemnation to the place of execution. About nine o'clock on Friday morning Jesus, together with two robbers, each carrying his cross, traveled the Via Doloroso, the painful way, to Calvary. Somewhere along the way Simon of Cyrene was made to carry the cross for Jesus. Many people followed, including a group of women who wept over the tragic happenings.

Arriving at the place, the victims were forced to lie down upon their crosses, with arms stretched out upon the crossbeams. Then soldiers held the victims' hands, while other soldiers drove spikes through their hands and feet. As an added support the hands sometimes were also tied in order to be sure that the victim's body would not tear loose from the cross. The object was to prolong the suffering as long as possible—many hours, sometimes even days. Our word "excruciating," derived from the word meaning "cross," indicates the most intense suffering.

The Words from the Cross

1. *First Word.* Probably while Jesus was suffering the piercing of his hands and feet he cried out, "Father, forgive

them; for they know not what they do."

Jesus shows us here how to treat those who harm us. Yet how far away from Jesus frequently we are! We may retaliate, or talk to others about it, but Jesus turned to God and prayed for those who did the wrong.

Jesus had much to forgive in the people who were associated with his crucifixion: the frailties of the sleeping disciples, their desertion and betrayal of his cause; the indignities of the trials, the mocking, the thorns, and the driving of the nails into his body. Yet in it all, just as a tree when bruised and cut gives out the sweet fragrance of its very heart, so did the beauty of Jesus' character lend fragrance even to that tragic scene.

We, too, must exercise this spirit of forgiveness if we would be like Christ. Booker T. Washington, suffering many indignities because of the color of his skin, said, "I will permit no enemy to degrade my soul to the level of hatred."

How many times shall I forgive? "Seventy times seven," said this same Jesus.

2. *Second Word.* The three crosses stood probably in a straight line, with Jesus' cross at the central position. On his cross was the inscription ordered by Pilate: "THIS IS THE KING OF THE JEWS," written in Hebrew, the language of religion; in Latin, the language of law; and in Greek, the language of culture. All three converge in the cross of Christ—religion, law, culture.

The spectators mocked Jesus. "If thou be the Son of God, come down from the cross." This is the same temptation that he had faced at the beginning of his ministry. It is our temptation, too—to make religion easy, to escape the way of the cross. Even one of the brigands joined the mockers, but the other turned his head toward Jesus and said, "Lord, remember me when thou comest into thy kingdom." This request brought forth the second word on the cross: "Today shalt thou be with me in paradise."

I understand this passage to mean that when we leave this world, if we are redeemed, we go *at once* to be with Jesus. Wherever Jesus is, it is heaven to be with him. *People* make the *place.* So Jesus makes heaven. We are not really dead when we die. We go to be with him in the place which he has prepared, if we have walked in his way (John 14).

"In the beautiful land." This is the meaning of the Persian word "paradise." It signifies an oasis; a great, well-watered, fruitful garden. So Jesus welcomed the repentant brigand from his sinful, ugly life to the beautiful land. But remember this promise was only to the repentant robber, not to the other. So for us the cross may mean either life or death. We do the choosing as to which it shall be.

3. *Third Word.* Time wore on. Curiosity waned. The soldiers gambled for the few belongings of the victims on the crosses. The crowd began to disperse. Then the women and John came closer to the cross. Jesus, looking upon Mary and John, said, "Woman, behold thy son!" and to John, "Behold thy mother!" John must have treasured this trust of Jesus. From that hour he took Mary into his home.

We make a great ado about shining armor; we pin medals on men for bravery in battle; but this world is sweetened by the loving, unspectacular services of those who expect nothing in return but the joy of the services themselves. Especially is this true of those who serve in the name of Jesus. "And from that hour that disciple took her unto his own home." Are there those whom we should shelter for Jesus' sake?

4. *Fourth Word.* Three hours had passed on the cross. The heat of the noonday sun had streamed pitilessly on the Son of man. Then darkness fell upon the scene. The crowd was cowed, and silence reigned until three o'clock. Then Jesus cried with a loud voice, "My God, my God, why hast thou forsaken me?" One who feels the loss of friends is not all alone if God be there. But one who feels the loss of God is alone, indeed. Always the presence of the Father had been Jesus' strength. But now, temporarily, it seems that the sense of his presence was gone, and Jesus felt the penalty of sin, which itself is the sense of the loss of God. "He became sin for us." His suffering was not merely physical; it was also mental, spiritual. For a moment, it seems, even God the Son was separated from God the Father. The sins of the world made it so.

In a book entitled *Children of Loneliness* a Russian writer tells of the loneliness of immigrants who come to our shores. But lonelier far is the soul that wanders away from God. Sin causes this greatest loneliness, even the loneliness that Jesus tasted.

5. *Fifth Word.* Those standing near the cross heard Jesus half-consciously mutter, "I thirst." Tired, forsaken, thirsty, Jesus tasted the ills of humanity, because he had taken upon himself the form of a man. We are glad that the Son of God became also the Son of man. "He remembereth our frame." It is good when we are tired and weary and discouraged and when we feel forsaken to remember that our Master knows by experience just how we feel. Then, it is good to hear him say, "Come unto me, ... and I will give you rest."

6. *Sixth Word.* Now Jesus' work was done. From the cross came the sixth word, "It is finished." It is the worker's sigh of completed achievement. Prophecy had foretold redemption through the suffering of the Lamb, and Jesus had fulfilled that mission. "I have finished the work which thou gavest me to do" (John 17: 4).

"Droop, sacred head, upon that breast divine,
The strife is o'er, the victory is Thine.
Hush sounds of earth; sink, sink thou mournful sun;
On Calvary's cross, lo! mercy's work is done."

How paltry those lives who try to dodge the work of life, to shuffle off responsibility! What a thrill it must be at the end of a life well spent to be able to say, "I have finished the work which thou gavest me to do"! Jesus has something for each of us to do. To do it is to gain more lasting joy than in doing anything else.

7. *Seventh Word.* "Father, into thy hands I commend my spirit." So, traveling the course of the experiences of man, Jesus at last found rest in his Father. "Heaven lies about us in our infancy," and then little by little we push it back until heaven seems endless miles away. But happy the man who can come at last into the sense of the heavenly Father's love!

Conclusion

And so this momentous day came to an end as Jesus bowed his head and died. Then, lest the sabbath be desecrated, the crucified were taken down from the crosses, and Jesus' body was laid in a tomb.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people understand and appreciate more fully the experiences of Christ on the cross.

The Plan

1. "They Crucified Him" (Luke 23: 33.)
2. Christ's Words on the Cross
3. The Forgiveness of Sin (Luke 23: 34, 39-43.)
4. Scriptural Resources in a Time of Crisis (Mark 15: 33-34, Luke 23: 46.)
5. For Further Discussion

The Procedure

How glibly we talk about the cross! How nonchalantly we wear it in our lapels or suspend it from a necklace! Crosses made of chocolate are offered to the public as a Lenten specialty by confectionery stores. Lest we become insensitive to the *real* cross, let us consider what crucifixion meant in the time of Jesus.

"They Crucified Him" (Luke 23: 33).

The cross in Jesus' day was composed of two parts, a strong stake eight to ten feet high, and a movable crosspiece carried by the criminal to the execution ground. There the criminal was stripped and laid on his back, and his hands were nailed to the crosspiece. Then the crosspiece, with the victim suspended to it, was hoisted into position. Sometimes the one being crucified straddled a crude, wooden seat, or else there was a support to which his feet were nailed. Occasionally the agony of the crucifixion lasted for several days before death mercifully arrived.

Add to this description a crowd of sadistic onlookers cursing and taunting the victim, and the torment of swarms of flies which were always present at such occasions, and you can understand why the Roman Cicero should have said, "No word can be found adequate to describe so monstrous a proceeding." Jesus was willing to endure this, for our sake.

Christ's Words on the Cross. Many churches conduct a three-hour service on Good Friday to commemorate Christ's agony on the cross. This service frequently centers about the seven last words or phrases which Jesus uttered before he died.

Have the class discover and read the phrases in today's Scripture lesson which were spoken by Jesus while on the cross. Why are only four of Christ's last words included in this lesson? Point out that we are studying Christ's life as recorded in the synoptic gospels only, and that the other three words are found in the Gospel of John.

The complete list of the seven last words is as follows: (1) Luke 23: 34; (2) Luke 23: 43; (3) John 19: 26-27; (4) Matthew 27: 46; (5) John 19: 28; (6) John 19: 30; (7) Luke 23: 46. It may prove helpful to write these Scripture references upon the blackboard.

The Forgiveness of Sin (Luke 23: 34, 39-43). Of the seven last words, the first three show a concern for others. In spite of Jesus' intense pain, he nevertheless forgot himself and followed his habitual practice of thinking of others first. After you have pictured in your mind the suffering of the crucifixion experience, you are able to appreciate more fully Christ's magnanimous spirit as he prayed, "Father, forgive them, for they know not what they do." The second word is also a word of forgiveness. In connection with the study of Luke 23: 39-43, recall the second verse of the popular youth hymn, "Are Ye Able."

Scriptural Resources in a Time of Crisis (Mark 15: 33-34; Luke 23:46). It is significant that two of Jesus' last words were quotations from the Bible. There is a lesson here for us in the value of possessing Scripture resources on which we can draw in times of temptation and trial.

Compare Matthew 27: 46 with Psalm 22: 1. The phrase, "My God, my God, why hast thou forsaken me," needs to be interpreted with the whole of the Psalm 22 in mind. That Psalm was written in the midst of trouble, and therefore had special meaning to Jesus as he suffered on the cross. As far as we know, Jesus quoted only the first verse, but surely the entire Psalm must have been passing through his mind. The passages which paralleled his own experience make this obvious: "why art thou so far from helping me?" "But I am a worm and no man; a reproach of men and despised of the people." "All they that see me laugh me to scorn." "Be not far from me, for trouble is near; for there is none to help." "I am poured out like water, and all my bones are out of joint." "For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet." "They part my garments among them, and cast lots upon my vesture."

After lamenting his troubles, the Psalmist testifies to the goodness of God, and rests his faith on the hope that God will ultimately triumph and establish his rule over all people. Thus Jesus joined the Psalmist in the fellowship of suffering. But Jesus' mood changed from despair to confidence in God, even as did the Psalmist's mood, when he was moved to sing: "Ye that fear the Lord, praise him . . . . for he hath not despised or abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard."

Now compare Luke 23: 46 and Psalm 31: 5. Psalm 31 was also written in a time of trouble, but expresses a great faith, and ends with the triumphant phrase, "Be of good courage and he shall strengthen your heart, all ye that hope in the Lord."

For Further Discussion

1. Can you name any other persons who prayed, in the face of persecution, "Father, forgive them"?
2. Has the Christian church a responsibility to redeem criminals? What are the procedures by which this can be accomplished?
3. What were the factors leading to Jesus' crucifixion?
4. Was James Russell Lowell right when he said that truth is "forever on the scaffold, wrong forever on the throne"?
5. Why was it that Jesus, who had saved others, could not in this moment save himself?
6. Why did the Jews object to the inscription which Pilate put above Jesus' head?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. "For God So Loved the World."

PRELUDE. Selected parts from Rodney's "Calvary."

CALL TO WORSHIP. "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture" (Psalm 100: 3).

INVOCATION. (May be sung by the school, or used as a prayer by the leader.)

We would see Jesus; in the early morning
Still as of old he calleth, "Follow me";
Let us arise, all meaner service scorning:
Lord, we are thine, we give ourselves to thee.
—From Hymn No. 209 in *Christian Worship.*

OPENING VERSE. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

HYMN. "God Is Love, His Mercy Brightens."

SCRIPTURE. John 3: 1-17. (May be read responsively.)

PRAYER. O Father of our Lord Jesus Christ, we humble our hearts before the fact of Calvary; we stand amazed before the greatness of thy love which sent thine only begotten Son to die for us. We lift up our souls in the hope that has come to us from the cross. We gird ourselves anew for the warfare of all saints, and we pray that we may be accounted worthy as we strive to advance the Kingdom of God on earth. In the name of the Master. *Amen.*

PRAYER RESPONSE HYMN. "There Is a Green Hill Far Away."

MEDITATION ON THE THEME. The last words of great men are carefully recorded by their biographers. They seem at times to possess unusual significance. That Sir Walter Scott should have asked for the Bible; that John Wesley should have said, "The best of all is, God is with us"; that Bishop Latimer at the stake should have called: "Play the man, Master Ridley, we shall this day light such a candle, by God's grace, in England as I trust shall never be put out," appears to us as worthy of weighty consideration. In the same way we who are following Christ make much of the words of Christ on the cross, "Father, forgive them; for they know not what they do."

A MOMENT OF QUIET DEVOTION. (The pianist may play softly, "O Love Divine, That Stooped To Share.")

CLOSING HYMN. "Saviour, Thy Dying Love."

BENEDICTION. As we separate one from another, Lord, may we not be separated from thee. As we leave thy house, may we not leave thee; but be thou forever near us. *Amen.*

LESSON 11—JUNE 14

Sunday: The Risen Christ and His Disciples

Luke 24: 1-48

Luke 24: 33-48

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took it, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

KEY VERSE: *And ye are witnesses of these things.—Luke 24: 48*

TO BE READ EACH DAY

June 8. M. The Empty Tomb. John 20: 1-10
June 9. T. Reality of the Resurrection. Luke 24: 33-43
June 10. W. The Promise of Power. Acts 1: 1-9
June 11. T. The Ascension. Luke 24: 50-53
June 12. F. Highly Exalted. Philippians 2: 5-11
June 13. S. Alive for Evermore. Revelation 1: 9-18
June 14. S. Unseen, but Loved. 1 Peter 1: 19

SCRIPTURE SAYS—

By W. W. Adams

Jesus' death upon the cross occurred at three o'clock on our Friday afternoon. The Jewish sabbath began at six o'clock. The Jews would not permit the three dead bodies to remain unburied on the sabbath. The bodies, therefore, were removed from their crosses before six o'clock. (See John 19: 31-37.)

The Scripture material connecting today's lesson with last Sunday's is in two parts.

1. Events connected with Jesus' death and burial (Matt. 27: 51-66; Mark 15: 38-47; Luke 23: 46-56; John 19: 31-42).

2. The resurrection and appearances of Christ (Matt. 28; Mark 16; Luke 24; John 20—21).

Today's Scripture passage, found in Luke 24, describes events that came toward the close of the period between Christ's resurrection and ascension. The lesson centers around the journey of Cleopas and his friend from Jerusalem to Emmaus, a village a little more than seven miles from Jerusalem. It is the day of Christ's resurrection, our Sunday, and the hour is late afternoon.

We, therefore, move into an entirely different atmosphere from that of the events studied last week. We move away from death into life, out of unbelief into faith, out of despair and sorrow into joy and hope. Without the events now before us, all that went before would be sheer tragedy. But the resurrection causes new light and meaning to radiate from all that Jesus did and taught.

I. Reviving Their Hope (Luke 24:33-35)

The disciples' hope had died with Jesus. There is no evidence that any of them maintained faith in Jesus as the Messiah during the period between the crucifixion and the resurrection. This fact comes out in several ways. The women were amazed at the empty tomb (Mark 16: 5-8). The apostles refused to believe the women's report of the empty tomb (Luke 24: 9-11). Cleopas and his companion told Jesus that "we trusted that it had been he which should have redeemed Israel" (Luke 24: 21). The implication clearly is that their hope ended with the death of Jesus.

Christ's first task with his disciples, therefore, was to revive their hope in himself as the Messiah. He did this by a series of appearances throughout a period of forty days (Acts 1: 2-8). The report of each separate appearance, while not at first believed, created excitement and profound interest, and finally revived hope. We see this process in today's lesson.

The first three verses in our printed text are but the culmination of the well-known journey to Emmaus. This journey would require several hours, especially since the two men were deeply absorbed in conversation. They were discussing all the recent events in Jerusalem, especially Jesus' death, and now the reports that he was alive (Luke 24: 14, 22-24). Jesus joined the two travelers and managed to draw from them the subject of their conversation.

Then follows the heart of this dramatic event. Jesus rebuked the two men for slowness in believing the message of the prophets. He declared that there was a divine necessity back of Jesus' death and glorification (Luke 24: 26). He then proceeded to expound from Moses and the prophets "the things concerning himself." We cannot tell how much time Jesus spent in this scriptural exposition, but we may be sure that he taught all that was essential to reviving their hope in himself and his mission.

A little later he made himself known to them; then he disappeared. As soon as they had time to reflect upon the significance of their experience, "they rose up the same hour, and returned to Jerusalem."

They found a company of Jesus' followers assembled in Jerusalem. "The eleven gathered together, and them that were with them." There is no use trying to identify those who were with the Eleven. We know that following Jesus' ascension the body of disciples numbered more than one hundred and twenty (Acts 1: 15).

Before Cleopas and his friend could

tell their story, they were greeted with similar good news. "The Lord is risen indeed, and hath appeared to Simon." Earlier in the day these disciples had refused to believe the women who claimed to have seen Jesus. But it was different now: a man, even Simon Peter, had seen Jesus. And Peter could not be mistaken!

Then the disciples from Emmaus told their story. "They told what things were done in the way, and how he was known of them in breaking of bread." Note this important fact: Jesus' exposition of the Scriptures, with reference to himself, constituted an essential part of the things that "were done in the way." These two disciples passed that instruction on to the larger group. By this time hope had revived that not all had ended with Jesus' death.

II. Overcoming Their Unbelief (Luke 24:36-43)

Hope is not belief. High expectation is not identical with deep conviction and abiding faith. Jesus knew this. If he was going to use these disciples in his program for the future, he must lead them on from hope to settled faith.

Jesus knew what to do next. "As they thus spake, Jesus himself stood in the midst of them"! He appeared about the time their story was completed. This would authenticate their story. He would also build upon it in overcoming their unbelief.

He could see that they were afraid. Hence his first words, "Peace be unto you." But that was far from adequate. The literal meaning of verse 37 will help us. "But they, having been terrified and having come to be in utmost fright, continued supposing that they were beholding a spirit." Jesus saw this situation and undertook to change it. He did this by a series of swift, dramatic moves. Let us list these in order.

1. The Appeal to Reason (vs. 38). The disciples were dazed. Their normal reasoning processes had stopped. They thought they were looking at a ghost. Jesus must break that spell and somehow start their minds to functioning again. He had spoken once. To speak again would surely help in dispelling the idea that he was unreal, especially to speak in words that challenged them to reason out the matter. Unless their minds got to work normally, there was no need of giving additional proof of his reality.

2. The Appeal to the Senses (vss. 39-40). The thought here is: "You may now supplement your reasoning with tangible evidence that you are not looking upon a spirit. Look at my hands and feet. See that it is I myself. You know that no ghost has flesh and bones, as you see I have. Handle me and see for yourselves." Then he let them examine his hands and feet. The print of the nails would surely identify him as the Jesus who had been crucified.

3. The Appeal to Action (vss. 41-43). They still could not believe "for joy." It seemed too good to be true! They could only wonder at it all, while feeling exceedingly joyful. But wonder must give way to faith and be undergirded by it. Jesus, therefore, gave them one more proof of his reality. He asked if they had any food present. They busied themselves and brought him "a piece of a broiled fish, and of an honeycomb." He consumed it in their presence. This appeal to action was sufficient to dispel all lingering doubts. From this point on, Jesus turned his attention to other matters.

III. Enlightening Their Minds (Luke 24:44-48)

With hope revived and faith restored and deepened, Jesus advanced to that which was climactic in his dealings with his disciples. He instructed, enlightened, their minds.

He began where he had left off in earlier efforts at teaching them. "These are the words which I spake unto you, while I was yet with you." Did they recall his earlier instructions?

Jesus declared that the prophetic message concerning himself was and is, of necessity, fulfilled. Here again he stressed the divine necessity running through both the messianic content of the Old Testament and his own life of ministry that fulfilled those prophecies.

"Then opened he their understanding, that they might understand the scriptures." How did he open their minds? Not by any process of magic. Not by some sudden, miraculous procedure. This is Luke's summary account of extensive exposition and interpretation on the part of Jesus. He laid events in his own life alongside prophecy, and helped them see how the one fulfilled the other. Note that he succeeded in this effort: he opened their understanding.

Then he drew out the permanent meaning of all this exposition in three points.

1. It behooved the Messiah to suffer (it was necessary, binding).

2. The resurrection, likewise, was a necessity.

3. It was likewise binding that, beginning from Jerusalem, "repentance and remission of sins should be preached in his name among all nations." Salvation for all men is now available in Christ. This as the final fulfillment of the Old Testament message!

"And ye are witnesses of these things." Not, "ye should be," or "are going to be." You are that now. I have made you that—as soon as you receive divine power.

LESSON APPLIED

By Howard K. Williams

The Unbelievable Fact

Charles Dickens begins his great story *A Christmas Carol* with the statement, "Marley was dead, to begin with. There is no doubt whatever about that. The register of his burial was signed by the clergyman, the clerk, the undertaker, and the chief mourner. Scrooge signed it. Old Marley was as dead as a door nail." So, Dickens' story hinged on the fact that Marley was dead. Had that fact not been established, all the rest about the conversion of Scrooge could not have followed.

In a real sense this situation is true with respect to Jesus. He was dead, but after death came resurrection. Indeed, so important is the fact of his death in relation to the fact of his resurrection that among the various efforts to discredit the story of the resurrection is the argument that Jesus was not actually dead, but only in some sort of trance.

Nevertheless, Jesus was *dead.* There can be no doubt about that. The soldiers saw that he was dead even as he hung upon the cross, and one of them thrust a spear into his side so that blood and serum flowed from his broken heart. Moreover, his loved ones knew he was dead. They buried him.

The Infallible Proofs

Suppose you had seen the body of a dear friend placed in a grave, and on the third day afterwards someone came running to you and said, "I saw your friend today!" Would you need pretty sure proof to convince you? You would *want* to believe the good news, but *could* you? The disciples could not. Do not think that these disciples were as simple as some people would have you think they were. They were practical businessmen, not impractical mystics. They had *hoped* that Jesus was the long-looked-for Messiah, but now he was dead and their hope was dead, too.

The resurrection of Jesus is so far beyond our ordinary experiences and ways of thinking that it requires exceptional proofs. I do not blame Thomas in the least for demanding infallible proof before he would believe. In fact, I would blame him had he believed without proof. If you will follow the accounts carefully you will see that all the disciples doubted, however much they wanted to believe, and that all of them had to have proof.

After his death, the loving followers of Jesus lowered his body from the cross and tenderly laid it in the tomb furnished by the rich and generous Joseph

of Arimathaea. Since the Sabbath began at six o'clock in the evening, there was no time for proper preparation of the body for permanent burial, and so it was placed temporarily in the tomb. Remembering the statement of Jesus that he would rise again, the Jewish authorities, fearing that by some trick the body might be removed secretly and the report get around that he really did rise, demanded that Pilate place the Roman seal on the entrance, which no one would dare break without Roman permission. "Make it as sure as you can," Pilate said. A Roman guard was placed before the tomb to keep Jesus in, and so the sabbath passed.

Very early on the first day, our Sunday, a group of women came with spices to embalm the body of Jesus. They wondered how they could roll the heavy stone from the entrance of the tomb, not knowing the added difficulty that upon it had been placed the Roman seal. On arrival, however, they saw that already the stone had been rolled away and that the body was gone. While they stood there perplexed, two beings in dazzling white appeared and asked, "Why seek ye the living among the dead? He is not here, but is risen." Then the women ran to tell the others, and soon Peter and John came running to the tomb. Entering, they saw the linen clothes carefully folded, but the body was gone, even as the women had said.

The Ten Appearances

1. *First Appearance.* Mary Magdalene lingered about the tomb in tears. "Woman, why weepest thou?" a voice inquired. Without looking up, she cried in anguish, "Because they have taken away my Lord, and I know not where they have laid him." On looking around, Mary saw Jesus, but supposed that he was the gardener. Then Jesus said, "Mary." He had spoken her name! She recognized that voice! The same voice! "Rabboni!" "My Master," she cried, with impassioned, grateful relief.

2. *Second Appearance.* Other women now came. They, too, learned that the Lord had risen from the dead. As they hastened to tell the good news to the disciples Jesus greeted them.

3. *Third Appearance.* Early in the afternoon two disciples sought refuge from grief by leaving Jerusalem to go to the town of Emmaus near by. On the way Jesus joined them, at their invitation stopped with them for a meal, and revealed himself to them in the way he blessed the bread and broke it.

4. *Fourth Appearance.* Sometime during that day Jesus appeared to Peter. Peter especially needed Jesus. Jesus always is near when we need him most.

5. *Fifth Appearance.* That night the disciples met—ten of them. Judas, of course, was not there, and for some reason Thomas was absent. While they were listening to the story of the two who had seen Jesus on the way to Emmaus, Jesus himself appeared in their midst. Thomas missed something significant by being absent from that prayer meeting.

So, five times that first day Jesus manifested himself as the risen Lord.

6. *Sixth Appearance.* The next *first day*, the disciples gathered again. This time there were eleven. Thomas was present. He was saying, in effect: "I should like to believe, but I just cannot. The fact is, I shall have to see him, touch him, even feel his very wounds inflicted on the cross before I can believe." Then Jesus appeared and said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." Jesus never blames a sincere doubter who *wants* to believe.

7. *Seventh Appearance.* Perhaps three weeks later, Jesus appeared to seven of the disciples by the Sea of Galilee. All night they had fished, but had caught nothing. As morning dawned they came close to shore, and Jesus called to them, "Cast the net on the right side of the ship, and ye shall find." They did as Jesus commanded and caught a "multitude of fishes." Peter remembered a similar incident, and cried, "It is the Lord."

8. *Eighth Appearance.* Some five hundred had gathered in Galilee, perhaps where Jesus had preached his famous sermon, and Jesus appeared to them and told them to tell of him to all the world.

9. *Ninth Appearance.* Sometime during these weeks Jesus appeared to James, the brother of Jesus, who later became pastor of the church at Jerusalem. (See 1 Cor. 15: 7; Acts 15: 13.)

10. *Tenth Appearance.* Forty days had passed, and the disciples were now back again in Jerusalem. Jesus now appeared to them and probably walked with them along the same road that they had traveled on his last earthly night. This time, however, they passed the Garden of Gethsemane, and at the top of the Mount of Olives a cloud received him into heavenly glory.

Shall we add to these proofs of the resurrection of Jesus, his appearance to John on the Isle of Patmos? (Read that marvelous picture of the exalted Jesus in the first chapter of Revelation.) And his appearance to Paul "as one born out of due time"? "Have I not seen Jesus Christ our Lord?" argued Paul, in affirmation of his apostleship (1 Cor. 9: 1).

Then add to these infallible proofs the change of the holy day from *sabbath* to *Sunday*. Every Sunday is really a celebration of the resurrection of Jesus.

There is no fact in all history which is supported by as much historical evidence as the resurrection of Jesus. Has he appeared to you? Have you seen the risen Lord?

Accounts of the Resurrection

1. *The Gospel Accounts.* Each of the Gospels gives certain vivid details of the story of the resurrection of Jesus. Matthew presents the risen King giving commands to go for him. Mark shows how the difficulty of removing the stone becomes no difficulty at all as the women approach the tomb. Luke pictures the joy that comes as Christ walks with men, even as he walked with the two to Emmaus. John presents the victory of love as Mary lingers at the tomb.

2. *Subsequent Accounts.* Not only Paul, but others through the ages have seen the risen Christ, so surely that this fact of experience has shaped their entire lives.

A famous musician was once conducting a rehearsal of Handel's *Messiah.* A young woman soloist came to the great solo, "I know that my Redeemer liveth." The musician listened to the rich, beautiful voice, technically perfect, singing the solo. Then in the middle of the solo he stopped her and in a kindly voice said, "My daughter, do you *know* that your Redeemer liveth?" With tears in her eyes she said, "Yes, sir! I do believe it." "Well then," he said, "will you *sing* it that way! Tell me, that I may know it, too."

That is what this world needs more than anything else, that we Christians may so tell the story of the living Redeemer that men may *know.* Hear the plaintive cry from the breaking heart, the lonely soul, the sinners, the warring nations: "Tell me, that I may know it, too."

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people experience the presence of the risen Christ.

The Plan

1. Introduction, "Christus Victor"
2. The Testimony of Jesus' Friends
3. The Testimony of the Church
4. The Testimony of Christian Experience
5. For Further Discussion

The Procedure

"Christus Victor" was the motto of the World Conference of Christian Youth, meeting at Amsterdam in 1939. The idea expressed by this motto, "Christ Triumphant," is not of recent derivation. Rather, it had its genesis on the first

Easter morning when a group of women discovered the empty tomb.

A little girl of Moulmein, huddled in an air-raid shelter, is reported to have said, "Well, all they can do is to kill our bodies." And that is all they could do to Jesus. They could crucify his body, but they could not crucify his soul. An old Latin hymn expresses our joy in the triumph of Christ:

The strife is o'er, the battle done;
The victory of life is won;
Oh, let the song of praise be sung,
Alleluiah!

The Testimony of Jesus' Friends

The first testimony to Christ's victory over death came from some of his friends. Have the class list the persons mentioned in Matthew 24: 1-48.

First, there was a group of women, including Mary Magdalene, and Joanna, and Mary the mother of James. We do not know how many comprised the entire company, but they all testified to the truth of the angel message, "He is not here, but is risen."

Next, there is the testimony of Peter, who, upon hearing the words of the women, ran to the tomb, and found it deserted. According to the Gospel of John, Peter was accompanied by another disciple, supposedly John (John 20: 3-10).

Then there was the appearance of Christ to two friends, one of whom was named Cleopas, as they journeyed to Emmaus.

Finally, Christ appeared to the eleven disciples; they were convinced of his reality.

Here is testimony that cannot be ignored, the testimony of his friends who knew Christ best.

The Testimony of the Church

The Christian church had its birth in the resurrection experience and is in itself a testimony to that experience. Consider two facts:

First, before the resurrection, the disciples were disillusioned and discouraged. Their dreams of an earthly kingdom were shattered by the cross. They were ready to give up their common enterprise and to return to the ordinary tasks of making a living. Then came the transforming event. Christ appeared to them as a living reality. Immediately there came new enthusiasm, joy, and courage. They went out from that Jerusalem room to give their lives for their risen Lord and to conquer the world.

Second, consider the work of Paul. It was through Paul that the church was preserved in its early, formative years. Recall that all the Palestinian churches perished, and that the only churches to survive were those which grew out of Paul's missionary efforts, the Gentile churches. In other words, it is likely that the Christian church would have perished, had it not been for the work of Paul. And in turn, the conversion of Paul depended upon the vision of a risen Christ. It was his "heavenly vision" and the presence of the living Lord that motivated his entire ministry.

The Testimony of Christian Experience

As Cleopas and a friend were walking along the road to Emmaus, Jesus drew near and went with them. The experience of fellowship with Christ was so meaningful that one of them later described it by saying, "Did not our heart burn within us, while he talked with us by the way?"

This kind of experience is quite contemporary, as many Christians will testify. Followers of Jesus today come to recognize that they are living the Christian life, not so much by their own effort, as by an inspiration and a power which is supplied by an Unseen Presence, the living Christ, who has become our constant Companion and abiding Friend.

For Further Discussion

1. Is there any good reason for doubting the resurrection?
2. What values derive from belief in Jesus' resurrection?
3. What evidence do you find in today's lesson to support the fact that Jesus contemplated a universal church?
4. How can we be witnesses of Jesus' triumph over death?
5. How can we develop our sense of companionship with Christ?
6. Were the disciples quick to believe the resurrection? Had Jesus said that he would rise from the dead?
7. In what ways did Christ give his astonished disciples evidence that it was really he whom they saw?
8. Why was Christ's resurrection, as well as his death, necessary to man's salvation?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

Theme. The God of the Living.

Prelude. "He Lives! He Lives! Christ Jesus Lives Today."

Call to Worship.

God himself is with us. Let us now adore him, and with awe appear before him.

Choral Invocation. "Send Out Thy Light and Thy Truth."

Word of Direction. "Have ye not read . . . . I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."—*Matt. 22: 32.*

Opening Hymn. "Crown Him with Many Crowns."

Prayers. (The leader may direct a period of silent prayer by suggesting petitions, such as the following.)

For a vital realization that Christ is alive now, working in and through us.

For a living allegiance to our living Lord.

For an unshakable belief in our present immortality.

For a pulsing vigor in our souls, born of intimate contact with Christ.

Closing Prayer: O Lord of our lives, we confess that we are utterly dependent upon the life which is in thee to sustain us. Without it, we would be as grass that withers and flowers that fade. We glory in that dependence on thee which gives us life eternal. Preserve us then, we pray, that we may live to glorify thy holy name. *Amen.*

Scripture and Hymn Reading. 1 Cor. 15: 12-23 and "I Know That My Redeemer Lives."

1 Cor. 15: 12-15, followed by first stanza of the hymn.

1 Cor. 15: 16-18, followed by second stanza of the hymn.

1 Cor. 15: 19-20, followed by third stanza of the hymn.

1 Cor. 15: 21-23, followed by fourth stanza of the hymn.

Thoughts on the Theme. Suppose that I should receive a court order summoning me to appear at a trial as a witness. I might ask: "What right have the officers to single me out? Why do they not call on someone else?" The answer would be that I have knowledge of the case in court. I have seen something, I have heard something, I know something that will help the jury to reach a just verdict. I am commanded to tell the thing I know.

The world is asking proof of Christ's resurrection. As followers of Christ we are called as witnesses. Why? Because we have seen the works which only a *living* Christ can do. We have heard, not only the unimpeachable testimony of the apostles and Christians of former ages, but also Christ himself speaking within us. We know by the witness of the Spirit that Christ lives. We must bear witness to these things, if the world is to reach a right decision. Shall we refuse the summons, and deny that we have any knowledge of Christ?

Hymn. "Ye Servants of God, Your Master Proclaim."

Stanza 1. (To be read in unison.)
Stanza 2. (To be sung.)
Stanza 3. (To be read in unison.)
Stanza 4. (To be sung.)

Benediction. Now may the Lord keep you steadfast in your faith, and make you valiant witnesses to the truth of the gospel. *Amen.*

LESSON 12—JUNE 21

The Task Committed to the Disciples

Matthew 28: 16-20; Mark 16: 14-20; Luke 24: 49-53

Matthew 28: 16-20

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Mark 16: 14-20

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Luke 24: 49-53

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

KEY VERSE: *Go ye into all the world, and preach the gospel to every creature.—Mark 16: 15*

TO BE READ EACH DAY

June 15. M. The Great Commission. Matthew 28: 16-20
June 16. T. Stirring Up the Gift of God. 2 Timothy 1: 1-14
June 17. W. Preparation for Service. Ephesians 4: 1-16
June 18. T. Philip and the Ethiopian. Acts 8: 26-40
June 19. F. Come . . . . and Help Us. Acts 16: 6-10
June 20. S. Approved unto God. 2 Timothy 2: 14-16
June 21. S. The Gospel for All. Revelation 22: 16-17

SCRIPTURE SAYS—

By W. W. Adams

Our lesson today brings us into the same general atmosphere as that of the lesson last Sunday. We are now approaching the end of the forty-day period that separated the resurrection and the ascension. Each of the four Gospels gives a commission. We studied in last Sunday's lesson the one given by Luke. For this lesson the Scripture passage consists of the commission, as recorded by Mark and by Matthew, and the closing words of Luke's Gospel. It would be well to read also the commissions in John 20: 21-23; 21: 15-23. Were these all different commissions? That is, different as to place and time of utterance? Or do some of them represent the same commission narrated with considerable freedom by different writers? Jesus very likely spoke to his disciples on several occasions concerning their task. His audience was not always the same. Clarity and emphasis would call for repetition. It is evident from the first chapter of Acts that Jesus committed his program to others besides the Eleven.

Whatever may have been the historical setting for the giving of our commission, these statements clearly and adequately reflect the spirit and purpose of our Lord. They show us the essentials of the believer's task, and explain the behavior of the early disciples and the origin of the Christian church.

I. The Authority

The fact that Jesus himself gave the commission adds to its authority. This would be true, even if Jesus had not called attention to the fact. But we have the fact stated in plain words. "All power is given unto me in heaven and in earth."

The word translated "power" is more than power; it includes also privilege and authority. Jesus here claimed to possess universal authority—all that was needed to justify him in launching a program of world conquest. Since he possessed authority and power in both heaven and earth, he was in position, when seeking to have the will of the Father done "on earth, as in heaven," to bring to the task all that heaven had to offer.

The significance of this authority calls for emphasis. Jesus knew that the disciples would not carry out the commission unless they accepted his universal authority. For a mere man to command other men to go forth upon a world task involving great sacrifice would certainly not inspire obedience. For more than three years, therefore, by deed and word, he had been gradually building up their understanding of the fact that he had universal authority. The resurrection itself further established this truth in the minds of the disciples.

Before his death Jesus arranged for a meeting with the disciples in Galilee (Mark 14: 28). Finally the disciples went into Galilee, "into a mountain where Jesus had appointed them." While some worshiped, others doubted. Jesus did not give the Great Commission to men who were full of doubts. Verse 18 indicates that there was more activity here in Galilee than is at first apparent. The disciples had already met with Jesus (verse 17). The words, "And Jesus came," give evidence of more than one conference there in Galilee. After all, who would assume that Jesus would arrange a meeting in Galilee, far from Jerusalem, with all that such a journey involved for the disciples, merely to utter a commission, expressed in a few dozen of words? No, Jesus first made sure that he had completed the task of establishing in the minds of his hearers the fact that he possessed divine, universal authority.

II. The Motivation

This follows logically upon the authority and is of equal significance. "Motive" and "motor" are two words with one parent in Latin. Motive is that which moves. Of what value is a machine without a motor? Of what value would the Great Commission be without a motor—that which moves to action? We can see now why Jesus first established the fact of his divine authority before committing a task to his disciples. The word "therefore" in verse 19 is of great significance. It is a sign pointing back to what had preceded. This word in effect says: "What I have just said regarding my power and authority is the basis of what I am now about to say. What I have already said demands as its logical completion what I am now going to say. Apart from what I have just said, what I am now to say would have no meaning."

In short, Jesus is the motor, the motivation, in moving the disciples to action. Apart from his authority, the disciples will not obey the commission. The motivation is not in the human race; not in its sin, its need, or its merits. It is not in the program; not in its attractiveness, its urgency, or the rewards it brings. It is in Jesus himself; in his universal, divine authority.

In our own generation we have witnessed a demonstration of the urgent need of this motivation. Simultaneously three facts have unfolded before our eyes. First, there has been a belittling of the person and authority of Jesus Christ. Second, there has been an enlarging of the Christian program. The worldwide need and opportunity appeal for the most comprehensive program of Christian activity that is possible. Third, there is a falling off in missionary spirit and activity, including the giving of money. Not even the needs of men and the urgency of the appeal move the Christian people to give and to act heroically. Heroic action is the result of a mighty, inward, dynamic power—the power of Christ himself. A stream never rises higher than its source! The disciple's activity will certainly never rise higher than his estimate of Christ, who stands back of the Great Commission. Hence, the disciples were not to begin witnessing until they possessed this divine dynamic.

III. The Scope

This is not difficult to discover. In terms of geography, it is "all the world" (Mark 16: 15). Jesus had stressed this fact earlier (Matt. 24: 14). Note that in this verse Christ says that "this gospel of the kingdom shall be preached in all the world." *Shall* be! Not *should* be.

In terms of personality, it is "all nations," "every creature." Thus, the scope of the disciples' task is world wide, embracing all humanity. It is commensurate with Christ's universal authority. What would happen if every disciple had only two focal points in his vision—Christ and every creature?

IV. The Program

There are several phases of the program, but there is a center around which everything gathers. A literal translation of Jesus' words will help us at this point: "Having gone, therefore, disciple [make learners of] all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things which I commanded you." Note the participles: "having gone" (our translation has "go"), "baptizing," "teaching." The only main, finite verb is "disciple."

This is the center, the focal point, of all the actions that make up the Christian program. The main task is neither going, nor baptizing, nor teaching. We may go, baptize, and teach, and yet miss the point of the commission. All else depends on *discipling,* on making learners of every creature. Not until we bring each person to Christ as Saviour, not until we get each person to surrender to Christ as Lord and to enroll in his school, have we performed the main task Jesus committed to us.

So we should go; but that is incidental to the main task. Then we should introduce all people to Christ—make disciples. Then baptize them as an outward sign of their entrance into the divine fellowship. Finally, teach them, not only to know, but to observe (to practice) all that Jesus commanded. It is at this last point that our Christian program is choked today. Millions have been discipled to Christ, as a beginning, and have been baptized, but they have been permitted to go on in ignorance of, and so not practicing, great bodies of Jesus' commandments. This condition has all but smothered their inner life.

V. The Assurance

This comes out in various expressions. "And, lo, I am with you alway, even unto the end of the world." This promise, to be fully realized, cannot be dissociated from what preceded, "teaching them to observe." A limited observing of the commandment limits Christ's effective presence with us! What greater assurance could we wish for than that Christ is in our task!

What did the disciples do regarding the task committed to them? (Read Mark 16: 19-20; Luke 24: 50-53.) They worshiped, were filled with joy, praising and blessing God. "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

LESSON APPLIED

By Howard K. Williams

An Appointment with Jesus

The women had been told at the tomb of the risen Lord to go tell the disciples —"and Peter"—that Jesus would meet them in Galilee (Mark 16: 7). In Matthew 28: 16 we are told that the eleven disciples went into Galilee, unto the mountain which Jesus had designated, and that Jesus came to them.

Last summer I arranged for some friends to meet me at the airport in Los Angeles. They had been traveling in Canada and the West, and I was to fly out to join them. When my plane landed, there they were waiting. It is a distinct pleasure to meet by appointment, particularly those we care about. It is also a distinct disappointment to fail to meet someone with whom we have made an appointment. Doubtless you have had the experience of making an appointment that did not materialize. Perhaps you did not understand the arrangements. Perhaps something unforeseen interfered. No matter what the cause, such an experience brings disappointment; it causes anxiety and interrupts plans.

It was Jesus' plan to meet his disciples in Galilee so that he might give them final instructions. Suppose they had not been there! Suppose Jesus had not been there! What a disappointment that would have been! Do you keep your appointments with Jesus? Where do you meet him most really? In church? In prayer? In some quiet place?

The Great Commission

1. *The Place.* Undoubtedly the place was in Galilee. Tradition has it that the Great Commission was given at the Horns of Hattin, where Jesus had preached the Sermon on the Mount. If this be so, then the disciples, whose memories were filled with thoughts of that former unforgettable experience, had occasion to associate the teachings of the sermon with the task now placed before them.

2. *The Time.* It was about the second or third week after his resurrection that Jesus met his disciples in Galilee. He had kept his promise that he would rise again. Now he had become, not only a personal friend, but a living, authoritative Lord.

3. *Jesus' Credentials.* In military life, officers wear certain marks of identification to indicate their rank. These marks are signs of their authority. Each man must obey his superior officer. According to the regulations, every officer has the right to give orders and to expect immediate obedience.

Jesus said to those who were gathered together on the mountain in Galilee, "All

power is given unto me in heaven and in earth." The word translated "power" means the "authority of power." Through his teachings, his deeds, his death, and his resurrection Jesus had demonstrated that authority. The disciples knew these proofs. "By what authority doest thou these things?" the Pharisees had demanded of Jesus. It was a fair question, a question we all ask. Jesus had proved his authority through the exercise of his power. It was not an arbitrary assumption of authority; nor was it an authority delegated by someone else. It was an authority inherent in his divine personality.

The Content of the Commission

What does this commission mean? For our answer let us examine the language in which it appears. The verse itself is compact and very significant.

1. *"Go ye."* The religion of Jesus is not a static thing, like Buddhism, whose chief goal is meditation. It is a religion of action as well as of contemplation. Of course we must wait for power; but we must *go*, or power will wane. You know the story of the young chaplain who asked the Duke of Wellington whether he believed that Christians should be missionaries to all the world. The notable answer of the great soldier was, "What are your marching orders?" As Christians we ought to know our marching orders.

2. *"Into all the world."* Someone may be asking, "How can *I* go into *all* the world?" "How can Christians in general go into all the world to preach?" Perhaps an illustration will shed light on these questions. The other day I called to visit one of my church members at one of the large hospitals in my city. Though it was not during the regular visiting hours, I was permitted to see the patient because of being a minister. Do you see the significance?

When a minister calls, he is calling not alone as a person; he is calling for the church which he represents. Though they cannot go in person, in a sense all the members go wherever their minister goes. In that same way it is possible for an active member of a church to obey this command of Jesus and send out his influence through the denominational agencies to all the world. Every member who supports his church—by membership, money, prayer, personal service, and the like—ministers to the sick, preaches the gospel, makes speeches, and writes articles through his minister, and sends the gospel to every place where his denomination supports missionaries. Too frequently we ignore the great missionary enterprise of the church of Christ; the heroic men and women in all parts of the world at home and abroad who through peril, toil, and pain are carrying the gospel to all the world. And too frequently we forget that all of us, both individually and collectively, may have a vital part in this great enterprise. A young girl working in a mill and living on little, uses the rest of her small income in helping her church send missionaries. She is literally obeying the Great Commission.

3. *"To make disciples."* This means to enlist those who will learn about Jesus; not merely to *tell* them, but to *enlist* them. "Baptizing them." Note that before they are baptized they must learn enough about Jesus to want him for themselves. Then they are to be baptized "in the name of the Father, and of the Son, and of the Holy Ghost." This is not a mere formula to be used. Disciples must be baptized in the name of the triune God—the Father, with all his love and holiness; Jesus, the understanding Mediator; and the Holy Spirit, the present Guide and Helper. There is no magic in baptism. It is the symbol of the change wrought in the spirit of the person who takes Christ into his living.

4. *"Teaching them to observe all things."* The Christian experience is not completed in baptism. Having been introduced to Christ, and having openly confessed him, we now resolve to obey him in all our ways—not in this or that, but in all things that he has commanded.

The Promise of the Commission

In David Livingstone's *Journal* is this entry for January 14, 1856: "Felt much turmoil of spirit in prospect of having all my plans for the welfare of this great region and this teeming population knocked on the head by savages tomorrow. But I read that Jesus said, 'All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, and lo, I am with you alway, even unto the end of the world.' It is the word of a gentleman of the most strict and sacred honor; so there's an end of it. I will not cross furtively tonight as I intended. Should such a man as I flee? Nay, verily, I shall take observations for latitude and longitude tonight, though they may be the last. I feel quite calm now, thank God."

The occasion of this entry was the opposition of a hostile chief to Livingstone's crossing a river. The next morning the chieftain, not only let him cross, but lent him a canoe!

In that same year Livingstone visited his homeland, Scotland, and was invited to speak at the University of Glasgow, his Alma Mater, where he was to receive the degree of Doctor of Laws. On such occasions it was customary for undergraduates to give catcalls and to engage in horseplay, but when a little man with one arm hanging helpless because of an injury by a lion, and a face sallow from tropical fevers and bearing the marks of suffering, came on the platform, there fell an eloquent silence on the generally noisy group of students. As one man they rose to their feet to pay tribute to this hero of the cross. As Livingstone spoke he said, "Would you like me to tell you what supported me through all the years of exile among people whose language I could not understand, and whose attitude towards me was always uncertain and often hostile? It was this, 'Lo, I am with you alway, even unto the end of the world.' On those words I staked everything, and they never failed."

Livingstone is but one notable example of the heroes of the cross, both widely known and obscure, who have experienced the fulfillment of Jesus' promise. Do you want this experience for yourself? Then go for him, and you will have it.

Obedience to the Commission

The disciples obeyed and found what Jesus had said was true. Vital Christian experience comes only through obedience. One lives indeed who lives in the will of Jesus.

The steam engine must wait until the steam pressure is up before it has power. So must the Christian wait upon God. "O Lord, give me power! Give me power!" cried Moody as he journeyed toward England on a preaching tour.

A Sunday school teacher said recently, "I did everything I could to build up my class and it didn't seem to matter. But this week I prayed and prayed, and today I have had the largest class I have had this year." Power awaits those who wait upon the Lord.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people appreciate the Great Commission and have a larger interest and part in the modern missionary movement.

The Plan

1. Christ Commissions the Disciples (Matt. 28: 16-20; Mark 16: 14-20; Luke 24: 49-53.)
2. The Outreach of Early Christianity
3. The Modern Missionary Movement
4. Cause and Effect
5. For Further Discussion

The Procedure

Begin the class session with a discussion of the Scripture passages, utilizing the helps provided by *Young People's Class* and BAPTIST LEADER. Emphasize the fact that Jesus desired his gospel to reach the entire world ("all nations")

and to affect all phases of life ("observe all things whatsoever I have commanded you").

The Outreach of Early Christianity

Early Christianity was "contagious." The disciples took Christ's commission seriously. They did not keep their joyful Christian experience to themselves, but gladly shared it. Paul, Silas, Barnabas, Timothy, and others then carried the gospel far and wide throughout the Graeco-Roman world. Despite the opposition from devotees of other religions and persecution by governments, the Christian community expanded. One estimate suggests that at the end of the first century, there were a half-million Christians, and that by the end of the sixth century this number had increased to twenty million.

Not only did Christian missionaries travel through all the civilized world, but there were pioneer souls who dared the dangers of visiting even barbarous tribes. The people of Scandinavian, Nordic, and Anglo-Saxon background owe much to missionary heroes such as Ulfilas, Martin, Columba, Augustine, Boniface and Ansgar.

The Modern Missionary Movement

The past one hundred years have witnessed some of the most extensive missionary activity since the days of the early church. During this century, missionaries have been sent to almost every country, no matter how backward or remote. Rev. George C. Fetter has summed up the accomplishment of this period:

"They established schools and colleges many of which became the models after which government schools were patterned. They built hospitals and orphanages and taught backward peoples the art of modern medicine and newer methods of sanitation. They introduced scientific agriculture among primitive people and dreamed of lifting whole populations above the poverty line.

"At the height of the movement the Protestant church during a single year spent $60,000,000 and had 30,000 persons at work at missionary posts, and the Catholic church spent about $30,000,000 and had an equal number of people at work. In round numbers the Catholic and Protestant churches had 60,000 persons at work whose missionary activity was supported by $90,000,000 a year which came from the missionary giving of the churches. They translated all or portions of the Bible into many languages and dialects."

In recent years missionaries have taught millions of persons in more than fifty thousand Christian schools and colleges. The graduates of these colleges have become the honored and capable leaders of their countrymen.

Cause and Effect

But not all the results of Christian missions can be pictured in statistical terms. There are countries in which the influence of Christian teaching is far greater than we would have a right to expect if our judgment was based upon membership statistics.

A conference of three persons held recently in India attracted world-wide attention. In all likelihood, these three persons will have a major part in determining the destinies of Asiatic life. Notice who they were: Generalissimo Chiang Kai-Shek, a professed Christian; Mahondas K. Gandhi, who can quote more of the teachings of Jesus than most ministers; Pandit Jawaharlal Nehru, who has been strongly influenced by Christian teaching. Here are three men, spokesmen for nearly 800,000,000 people, and each of the three shares a large degree of Christian idealism.

It was Dr. Randolph Howard, of our Foreign Mission Society, who brought the significance of this fact to our attention. He then proceeded to suggest that at least in part, the Christian influence in that conference can be traced back to a haystack prayer meeting in 1809, when a few Williams college boys caught the vision of what the Great Commission means. Three years later, Adoniram Judson was on his way to Burma, and new paths were opened for the feet of Christ in the Orient.

For Further Discussion:

1. Is a person truly a Christian if he does not believe in missions?
2. Where are the greatest needs today for missionary activity?
3. Why do not more than one-third of our church members contribute to missions?
4. What proportion of a church's budget should be given to missionary enterprises?
5. To what extent has the missionary program created a world Christian fellowship?
6. What effect do racial animosities have upon the missionary enterprise?
7. Is the essential purpose of missionary effort the same today as it was in the first century?
8. What changes in missionary methods have come to pass in the last fifty years?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. "Greater Works Than These."

PRELUDE. "Melody in A," Richardson, or the hymn tune, "Seasons."

CALL TO WORSHIP. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—*John 17: 3.*

INVOCATION. As we call upon thee, Lord, incline thine ear unto us, and bless us in this thy house. May we in this hour catch new visions of our responsibility before thee, and become more aware of the high privilege which is ours in becoming fellow-workers with Jesus Christ, our Lord. *Amen.*

HYMN. "Who Is on the Lord's Side?"

SCRIPTURE. John 14: 1-14.

SOLO OR CHORUS. "Lead Me, Lord," Wesley.

READING. (By one appointed in advance.)

"Greater works than these," did Jesus say?

Greater works than he, the Son of the Living God, performed on earth?

But surely not; oh, surely not! He must have been mocking. After my threefold denial, I deserved such mockery. But what if he meant it?

For you see, I am but Peter. Simon, I should have said; for I do not deserve the name he gave me.

And my hands are good enough for pulling in a net filled with fish. But how would they serve to touch blind eyes, and deaf ears, and ailing children?

And my voice is strong enough to call across the waters to men in another boat. But will it serve to preach the gospel to the poor? I remember that *he* "spake as never man spake."

And my courage—ah, have I any? I may push and jostle my way among men smaller than myself. But what if I should see a cross before me?

"Greater works than these"? Lord, it is hard. Lord, I am only Peter—Simon. Lord, surely you did not mean it.

But what is this? Thou wilt be with me always, even to the end of the world? Well, then I might do something. I will try to make my hands gentle, and my voice loving, and my courage stout—but don't leave me, Lord!

"Greater works than these——" With thee, Lord, it *is* possible.

HYMN. "O Bind My Heart This Tide."

PRAYER. "O God, our Father, we dedicate ourselves anew to thee and to thy service. Put into the heart of each one of us such a love for thee that we may truly love our neighbors as ourselves. May our love leap the boundaries of race and color, creed and class. Fill our lives with the motive of service, and use us, Lord, just as Thou wilt, and when and where; through Jesus Christ our Lord. *Amen.*"

HYMN OF DEVOTION. "Are Ye Able?"

BENEDICTION. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." *Amen.*

LESSON 13—JUNE 28

Alcohol Facts versus Drinking Propaganda

Proverbs 21: 17; 23:32; Isaiah 5: 20-23; Hosea 4: 11; Joel 3: 2-3; Ephesians 5: 18

Proverbs 21: 17; 23: 32

21: 17 He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.

23: 32 At the last it biteth like a serpent, and stingeth like an adder.

Isaiah 5: 20-23

20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto them that are wise in their own eyes, and prudent in their own sight!

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

Hosea 4: 11

11 Whoredom and wine and new wine take away the heart.

Joel 3: 2-3

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

Ephesians 5: 18

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit.

KEY VERSE: *If sinners entice thee, consent thou not.—Prov. 1: 10*

TO BE READ EACH DAY

June 22. M. The Truth about Alcohol. Proverbs 20: 1; 23: 29-35
June 23. T. Alcohol, the Enemy of the Mind. Daniel 1: 8-20
June 24. W. Alcohol, a Source of Poverty. Proverbs 31: 4-7
June 25. T. Alcohol and Race Welfare. Isaiah 5: 11-12, 24
June 26. F. A Temple of God. 1 Corinthians 3: 12-17
June 27. S. Liquor a Stumblingblock. 1 Corinthians 8: 9-13
June 28. S. False Propaganda. Isaiah 5: 20-23

SCRIPTURE SAYS—

By W. W. Adams

This lesson takes account of three sets of facts: first, the widespread liquor propaganda today; second, the scientific findings concerning the use of alcohol; and third, the biblical teachings regarding intoxicants. We shall discover that the biblical writers were fully aware of the injurious results, physical and moral, which follow indulgence in alcoholic beverages, and that their injunctions to abstinence are in line with the well-established scientific findings of modern times.

Now, anything that begets sin and destroys human life comes under the judgment of God, and against it the light and power of the gospel are directed. Christian people, however, either through a faulty understanding of the gospel or through indifference to their responsibility in this matter, often fail to combat the liquor propaganda with courage and resourcefulness.

But there are some encouraging signs. Recent polls throughout our country show a steady upswing in sentiment for some form of prohibition. But since our work must be built upon a more secure foundation than that of a temporary national crisis, it is fitting for us to turn again to our Bible and to take account of what God's Word has to say. Several important passages may be briefly examined.

I. Alcohol and Poverty (Prov. 21:17; 23:32)

Poverty has many causes. Proverbs 21: 17 gives two of these causes, and they are closely connected. They are "loving pleasure" and "loving wine." Such luxuries are positively injurious; they rob people of the essentials of life. We know that poverty impairs life at many points and in many ways. Alcohol, as a cause of poverty, lies at the root of a host of evils that, at first sight, do not seem to be connected with the use of alcohol.

Alcohol impairs the normal functioning of the human body. It cuts straight into our resources for national defense. It lessens man power, it consumes essential food materials, it wastes money. Liquor manufacturers and sellers are reported to have priorities in sugar and in automobile accessories that are denied to, or will be denied to, persons engaged in constructive activities. Why should housewives go without sugar when there are these huge liquor reserves?

Now read Proverbs 23: 31-32. "Red" wine indicates wine of great strength, of high alcoholic content, and intoxicating. It is described as "the blood of grapes" (Gen. 49:11; Deut. 32: 14). Such wine sparkles; "it giveth his colour in the cup." It looks attractive; it allures. But beware, for later the wine will produce its crop of miseries and tragedies. It is as deadly as the poison of the serpent, the adder.

II. Alcohol and Injustice (Isa. 5:20-23)

In connection with this passage, note some of the injustices for which alcohol is responsible.

1. Wine drinking leads men to pervert moral distinctions, to "call evil good, and good evil" (Isa. 5: 20). Such men interchange good and evil, light and darkness. Sin, at first taste, is sweet, pleasant, enjoyable (Prov. 9: 17); but wait till sin has finished with you. It turns out to be bitter, deadly (Prov. 9: 18). Hear Jeremiah 2: 19: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts" (cf. Jer. 4: 18; Acts 8: 23). Only the doing of the will of God proves in the end to be sweet and satisfying (Ps. 119: 103).

2. Wine drinking leads conceited men to reject God's counsel (Isa. 5: 21). Such men are wise and prudent—in their own sight. Isaiah knew what it meant to confront such men with God's message. If the message brought them was one of approval, they accepted it gladly; but when the message condemned their manner of living, they rejected it and persecuted the prophet who had brought it.

3. Wine drinking leads men to pervert justice (Isa. 5: 22-23). The prophet was addressing men who were "mighty to drink wine." These men, instead of rejoicing in the public services they were

able to render, boasted rather of the amount of liquor they were able to consume. They loved "to mingle strong drink," to add spices to give their drinks more of a "kick."

How did these men provide themselves with the financial means for this self-indulgence? Isaiah 5: 23 tells us. These judges defended wicked men; for a bribe, they released wicked men from the penalties of the law. On the other hand, men with a righteous cause, who were not willing to offer bribes, were made to suffer through wrong applications of the law. How very modern all this sounds! The liquor traffic, the gambling dens, the criminals, the entire underworld constantly reach out to take hold upon the law and upon the judges, thereby destroying justice. The liquor traffic is at the center of the underworld; for the sellers of liquor, preying upon human weakness and debauchery, find in their traffic a profitable source of income, as well as an incentive to self-indulgence, loose living, and disregard of responsibility.

III. Alcohol and Sanity (Hos. 4:11)

It will be well to look at this verse in its context. Chapters 4—6 of Hosea describe Israel's apostasy and unfaithfulness.

What a sinister combination we have in Hosea 4: 11! "Whoredom and wine." They "take away the heart"; better, they "take away the understanding." "Blessed are the pure in heart: for they shall see God." Purity of heart gives clear vision and accurate thinking. Sin in the heart is like disease germs in water or food or air—it poisons. "God is spirit" (John 4: 24, A. R. V. m.). Life, truth, indeed all permanent values are essentially spiritual in nature. One must see and contact these with the mind or heart, with the eye of the soul. Immorality and drunkenness blur the vision, take away true understanding. Furthermore, they have a deadening effect upon every one of man's nobler instincts.

One of our great American educators is reported to have said: "Everything I am trying to build up as an educationalist, alcoholic drinking tends to tear down. Am I trying to develop young men mentally? Alcohol destroys mentality. Am I trying to build up young men morally? Alcohol is a potent cause of crime and immorality. Am I trying to stabilize young men's emotional control? Alcohol unbalances the judgment and disorganizes the emotions." Alcohol produces insanity in varying degrees. How many physicians and hospital authorities can confirm the declarations of the prophet Hosea! How many are in full agreement with the statements of this present-day educator!

IV. Alcohol and Human Life (Joel 3:2-3)

Jehovah's love and grace had redeemed Israel. Israel was his peculiar heritage, for whom he was always jealous (Deut. 32: 9; Jer. 10: 16). He sought constantly to gain Israel's love and loyalty. He sought this through his prophets and through the care and protection he bestowed upon Israel. Sometimes Israel suffered because of her own sins. At other times, other nations oppressed Israel. Sometimes God used these other nations to punish apostate Israel. But at all times, when Israel was in trouble, God was jealous for her and in due time would come to plead for his people. Joel wrote in such a time as that.

At an earlier date, Jehoshaphat had overthrown the confederated enemies of Judah in the valley between Jerusalem and Mount Olivet. This valley thereby came to be known as "the Valley of Jehoshaphat." In Joel's day Israel was oppressed by Egypt, Philistia, Edom, and others. These nations had scattered Israel; they had "cast lots" for the people, and had "given a boy for an harlot, and sold a girl for wine, that they might drink." That is to say, they had counted drunkenness and licentiousness of greater value than human life. How like our modern roadhouses, beer parlors, cheap dance halls, and disreputable hotels!

But God will not forget the oppressed. He will deal with the oppressor. Once again judgment will be executed in the Valley of Jehoshaphat. God will gather all the oppressor nations for judgment. He will there "plead with them for my people." But *how* will God plead for his people? First, with love, mercy, and patience. But if these fail to correct the evils of men and to relieve the oppressed, he will turn to other means—to acts of terrible judgment.

V. Alcohol and Stimulation (Eph. 5:18)

Many times the body needs a stimulant. Doctors administer stimulants to patients who are fainting. But they are careful to employ only such stimulants as will not leave the body with less vitality afterward than before. Alcohol has been called a stimulant. It is not. Scientific tests have shown that it really is a depressant. It dulls the senses, weakens the body. The feeling of added strength and alertness that comes from the use of alcohol is a deception.

God provides a stimulant that is free, inexhaustible, exhilarating, and is without any injurious effects whatsoever. "Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

LESSON APPLIED

By Howard K. Williams

Facts and Propaganda

The word "propaganda" had first a religious meaning, referring to the extension of Catholic doctrine in foreign lands. Later the organized spreading of sentiment concerning any idea of opinion was called "propaganda." Today the word is more often applied to the spreading of false information.

1. *Propaganda.* I have before me an excellent example of liquor propaganda, a full-page advertisement in a current popular magazine, supposedly of the better type. The advertisement has the seal of the United Brewers Industrial Foundation. In large type is this question, "How should an intelligent woman feel about beer and ale?" In smaller type, "Every modern-minded wife and mother should know the truth about beer and form an honest and unbiased judgment as to the place it should hold in her life." Beside this part of the advertisement is the likeness of a beautiful woman. Underneath, in smaller type, is an article adroitly written about the use of face powder, long skirts, and changing ideas of modesty; about the rich, wholesome grain used in the production of beer, which makes it a product of Nature (spelled with a capital).

The article states that through the centuries philosophers have called beer "the beverage of moderation"; that it is not intoxicating; that children should get used to it in the home so that they will not overindulge outside the home; that it is not fattening, as some suppose, and is the easiest sort of refreshment when company comes; that it should have a place in the life of your family, your friends, and yourself; that it can make life saner, sweeter, more worth living. At the bottom of the page is this plea: "The brewers of America are eager to have beer win the place it deserves in the confidence of forward-looking women: a beverage of moderation for the nation. As tolerant and modern-minded women, won't you help with understanding and support of the brewers' 'clean up or close up' program, to prevent abuses whenever they may occur in the retailing of beer and ale."

Now, I have quoted at length from this advertisement because I want you to see just what sort of propaganda you can find in otherwise good magazines. (And right here I want to commend the Curtis publications for not carrying liquor advertisements.) If you note this example of propaganda, you will see that it covers up the facts in the case by appealing to broadmindedness, and by carefully avoiding all mention of alcohol's harmful effects.

2. *Facts.* Over against this propaganda are the facts in the case, which are too many to mention. Up-to-date data may be had from the various state temperance societies. But since I used one magazine in illustration of propaganda, let me use another of high character as an example of fact. The writer of a certain article admits that she is a moderate drinker, and then says, "The story of the moderate drinker is briefly this: there are almost no moderate drinkers." Then she tells that her father drank a little, although not much, but that people now drink for a "let down." She goes on to tell of one party she attended—a dull party that became gay as the drink flowed, but the next day the hostess had the "jitters" and her husband a "hangover." She adds, "I cursed myself for a fool. What had I got out of it?" Then she asks, "Do drinkers really fool themselves into thinking drink doesn't hurt them?" Becoming very frank, she speaks of the effects of alcohol on women of her acquaintance. She testifies that she has seen many women lose all sense of restraint, and adds, "Certainly a new social order has come in with women drinking, and it is one singularly ill adapted to the modern home."

Now, take these two examples, the advertisement for propaganda and this frank article of a moderate drinker. Propaganda or facts—which will you have?

Pleasure or Riches?

There are some drinkers who have plenty of money, but they did not make it while they were drinking. They probably had the money left to them, or they made it first and then learned to drink. But why talk about the rich? After all, there are not many rich people. Most people are comparatively poor in money, and, from an economic point of view, these are the people who cannot afford to drink. The writer of an article on national finance said that the difference between prosperity and depression lies in the variation of not more than 15 per cent. Nationally and personally we can never afford to squander wealth, no matter how smoothly we seem to be sailing. The margin between poverty and wealth is too narrow for that. "He that loveth pleasure shall be a poor man" (Prov. 21:17). Of course, this does not mean legitimate pleasure, but, as the original indicates, pleasure in the grosser meaning of that term. The man who showily flourishes the glass of liquor is doomed to poverty of things and of character.

What Liquor Does

The liquor propagandist shows you the mellow color. He does not show you the results. One lifelong student of this matter says this: "With the largest federal prison population in the country's history, with one-fifth of the prison population still in their teens, with 558,744 arrests for intoxication in 369 American cities and 36,000 killed and over a million injured in automobile accidents on American highways in 1935, the saloon moves forward."

Walt Mason has put it thus: "If there were no pickled people in this country of the free, what a fine, upstanding country these United States would be! Half the jails might be abolished and upon the poorhouse door there would be a sign announcing, 'Nothing doing any more'." That is the fact. A magazine article recently accused America of being the most drunken nation on earth. Unless we repent, the bite and sting of liquor will surely come to us.

Distorted Judgment

Watch a drinking man try to judge distances as he walks along. His judgment is distorted. Now, if this is true of so simple a thing as walking, how much more in respect to spiritual judgment! People who are kind and thoughtful when sober, often are brutes when drinking. And people who are discriminant when sober, often lose all sense of values and give money away recklessly, or withhold it brutally, under the influence of liquor.

Here is a notable example. Frederick N. Charrington, who gave up a $6,000,000 brewery fortune to devote his life to the cause of temperance, was led to do so because one night he saw a horrible evidence of what liquor could make of a man. He was in a notorious section of London with a party of friends, making a night of it, when he saw a man reeling from a saloon door, trying to shake off a woman who was clinging to him and pleading with him, "For God's sake, give me a copper. I am hungry and our children are starving." Charrington saw the man hit her and watched her fall to the pavement. He was horrified. Then he glanced up and saw the sign above the saloon door, "Drink Charrington's Beer."

Instead of "making a night of it," Charrington went home, settled his affairs, and moved to the East End of London. There for sixty years he gave himself to fight the business his family had built up for many years previously. He fed the hungry. He nursed the drunkards back to God. Once he rushed into the House of Commons, seized the mace, and, holding it high above his head, charged the members about the evils of drink. Only once before had a private citizen raised the mace in all England's history, and that one was none other than Oliver Cromwell. Cromwell to declare freedom from political oppression, and Charrington, freedom from the oppression of alcohol!

When a man is under the sway of a despot, whether it be a king or an evil habit, his judgment is warped and sins of all sorts crouch at his door. Even the liquor interests recognize this fact and try to palliate the judgment of sober people by piously placing signs like this in liquor stores: "Drink only moderately at any time. When driving—never!" They know, and they know that we know, that liquor warps judgment and understanding.

What To Do about It

1. *Do not drink it.* Many persons are influenced to drink because friends invite them to. They do not want to offend, and so they accept the invitation. The wise man of Proverbs says, "If sinners entice thee, consent thou not." We are under no obligation to keep the good will of people by making fools of ourselves.

2. *Vote against it.* Voters are partners in the liquor business when the government is wet. It is a losing business financially. It has been figured out that the crime bill for prisons and court cases far exceeds the amount of revenue gained by liquor tax. For every dollar received the state pays two dollars. No individual or firm could stay in business, nor show sanity in trying to, on such a basis. When you remember that when people spend their money for drink they cannot spend it for food and clothing, and so indirectly curtail business, you can see the economic folly of the liquor business in society.

3. *Get the facts.* Do not be misled by pious, astute propaganda for which many an advertising man is paid a fat fee! Vote every time against a wet candidate. Already the tide is turning against liquor, and before this war is over there probably will be legislation against its use. Be in the front line of the army that wins the battle for sobriety!

VIEWPOINT OF YOUTH

By Kenneth L. Cober

Could the prophet Isaiah have been speaking about our contemporary brewers and distillers when he said, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter"?

The verses which follow indicate that Isaiah was speaking about people of his time who drank wine and strong drinks, but his words would be an equally true indictment of our modern liquor interests. Through newspapers, magazines, radios, and motion pictures, the liquor industry praises the merits of beverage alcohol. It is estimated that approximately twenty-five million dollars a year are spent on liquor advertising.

The *Chicago Daily News*, outstanding newspaper in the middle west, recently warned the liquor industry that it is inviting another era of prohibition by its tactics. Said the *News* to the brewers and the distillers: "Your propaganda fans the very flames you fear. Cut out these huge advertising budgets and turn the money over to the U. S. O. Liquor advertising has become a scandal. It gives the prohibition propagandists plausible excuse to charge that the liquor traffic is trying to buy the press."

Unmasking Alcohol Propaganda

It would not be difficult to unmask liquor propaganda if it were limited to paid advertising, but when it slips in surreptitiously in the form of news, it is sometimes difficult to penetrate its disguise. Consider two news stories, printed at approximately the same time.

The first appeared in a New York daily, and carried the headline, "Drinkers Now More Moderate, Survey Shows." It was written on the basis of a survey of forty New York settlement houses, conducted by the State Liquor Authority. According to this article, we are led to believe "that there has been no material tendency toward or away from alcohol beverage consumption." "Repeal has made little change in the number of drinkers, but there has been a noticeable trend toward moderation since the end of prohibition."

The second news story appeared in an insurance journal at approximately the same time. From it we learn that "Excessive use of alcohol shows an increase of 13 per cent since a year ago as a cause of uninsurability, and an increase of 183 per cent for the same age group since 1932" (the last year of prohibition). "Moderate and occasional drinkers show a steady increase also. Examination of the company's accepted applications discloses an increase of 21 per cent since a year ago in the number of insurance applicants reported to be moderate or occasional users of alcoholic beverages, and of 110 per cent since 1932."

Compare these two news stories and draw your own conclusions.

Fact and Fiction about Beverage Alcohol

Roger Babson, well-known statistician, recently said, "When America's keenest minds are using newspapers, magazines, movies, and radios to entice youth to drink whisky, smoke more cigarettes, and make heroes of criminals, these youths should be given the other side of the argument by someone." Here are some statements commonly accepted as truth regarding beverage alcohol, and an attempt to give "the other side of the argument."

1) Fiction: It is harmless to drink moderately, as long as one knows when to stop.

Fact: According to life insurance companies, the average *moderate* drinker will live 13.75 years less than the average abstainer. The late Dr. William A. White, superintendent of St. Elizabeth's Hospital, Washington, D. C., once estimated that of every ten persons who develop a liking for alcoholic drinks, three will become addicted, unable to break the habit, and will travel the whole road to character disintegration. Dr. W. J. Mayo confirmed this observation, and added that it is not possible in advance to predict which of the ten will become addicts.

2) Fiction: The people of America are becoming more moderate in their drinking since the 18th amendment was repealed.

Fact: Dr. Thomas J. Meyers, president of the American College of Neuropsychiatrists, is reported by the Associated Press as stating that today there are at least 1,090,000 chronic alcoholics in the United States, and that the number is increasing at the rate of 60,000 a year. In the year 1940, the amount spent for beverage alcohol was $3,284,898,266.96, or an average of $109.00 per family.

3) Fiction: Movie actors and the "smart" people of our time invariably drink. A person is forced to drink if he wants to be popular.

Fact: An impressive number of popular personalities refuse to use beverage alcohol. According to reliable reports, they include Sonja Henie, Paul Muni, Mae Robson, Conrad Nagle, Guy Kibby, Jeannette MacDonald, and Eddie Cantor.

4) Fiction: The tide of public opinion is moving so strongly against any kind of liquor reform, that it is impossible to engage in effective political action at this time.

Fact: During a period of four years following the advent of repeal, 7,000 local-option contests were held by township, city, and county units of government; and in 5,000 of these the drys won. Numerous state laws of varying character have been passed to place restrictions upon the liquor traffic.

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The Deception of the Elect.

PRELUDE. "Stand Up, Stand Up for Jesus."

CALL TO WORSHIP. "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."—*Psalm 100: 4.*

INVOCATION. "O God of peace, in quietness and confidence shall be our strength; by the might of thy spirit lift us, we pray thee, to thy presence, where we may be still and know that thou art God. *Amen.*"

OPENING HYMN. "Dear Lord, Loud the Ocean Rolls."

WORD OF DIRECTION. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous."—*1 John 3: 7.*

PRAYERS. (The leader may call for sentence prayers or he may wish to assign the following.)

1. *For wisdom against craftiness.* O Father God, we pray that we may be as wise as serpents in dealing with evil, but as harmless as doves in our personal living. *Amen.*

2. *For wisdom against desire.* O Lord, when the appetites of the flesh do mightily tempt us, do thou give us wisdom to see the folly of yielding. *Amen.*

3. *For wisdom against falsity.* Almighty God, to whom all hearts are open, and from whom no secrets are hid, we pray thee to grant us of thy truth, that we may recognize the untrue, whatever the disguise. *Amen.*

4. *For wisdom in choosing right paths.* O Thou who dost uphold the upright, help us to walk at all times in the paths which are pleasing in thy sight. Give us such strength of character that we may avoid the paths of sin. *Amen.*

PRAYER RESPONSE HYMN. "In the Hour of Trial."

SCRIPTURE. 1 John 3: 1-8.

THE THEME ILLUSTRATED.

Propaganda: "The saloon will never return."

Truth: Before prohibition there were 178,000 saloons; now there are over 400,000.

Propaganda: Liquor advertising will be dignified and restrained, and will lead people to moderation.

Truth: Liquor advertising has become so flagrant that Chairman Choate of the Federal Alcohol Control Administration found it necessary to rebuke and warn the advertisers.

Propaganda: "Drinking will decrease when the fascination of getting by the law is removed."

Truth: In less than one year after Repeal the patients in Keeley Institute for Alcoholics had increased 55 per cent. The Northwestern Life Insurance Company reports a gain of 138 per cent in users of intoxicants under the age of 30.

Propaganda: "Bootlegging will stop."

Truth: During a single year, shortly after the repeal of the Eighteenth Amendment, commitments to prison for bootlegging increased 95 per cent.

CLOSING HYMN. "O Jesus, I Have Promised."

BENEDICTION. Seek perfection, be satisfied with nothing less than your best before God. May the grace of the Lord Jesus strengthen you. *Amen.*

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OF INTEREST TO BAPTISTS

■ Dr. Gordon S. Seagrave has jumped into news headlines recently. Few Baptists knew about him until he wrote that now-famous book, *Waste-Basket Surgery*, which was reprinted in a special edition of the story-paper *Young People* on May 12, 1940. A later book, *Tales of a Waste-basket Surgeon*, continued the account of his services to the Burmese people. Since Dr. Seagrave's arrival in 1922, he has been in charge of the Baptist Hospital at Namkham. Now he officially heads the Harper Memorial Hospital mobile surgical unit and ranks as a lieutenant in the field. A dramatic account of his noble service to wounded soldiers was given in *Time* magazine, April 20; he also received mention in the April 13 issue. The *New York Herald Tribune*, April 2, carried a despatch (reprinted in *Young People*, May 17).

■ Half joking, Dr. George W. Truett promised a Negro preacher in Atlanta some years ago that he would come back to Atlanta and preach that preacher's 60th Anniversary sermon. On April 19 he made good on the promise; he preached in honor of Dr. Edward Randolph Carter, pastor for sixty years of Friendship Baptist Church.

Son of a mother who worked as cook in the home of Dr. Henry Holcomb Tucker (editor of *The Christian Index*), Dr. Carter was 84 last March 15. He has been baptizing a minimum of 100 persons per year during his ministry. He was active in organizing the Baptist World Alliance in London, in 1905. A great credit to his consecrated mother is Dr. Carter—and to the Baptist denomination.

■ In a drive to raise money for a new church and a new organ, Rev. Charles B. Atkinson of First Baptist Church, Sullivan, Indiana, remarked, "If the American form of government cannot survive this crisis, we won't need churches and organs."

Combining that Americanism and his plea for funds, he raised some $1500—which he immediately invested for the church in War Savings Bonds.

■ Named on the list of thirty-four clergymen selected from the Protestant, the Jewish and the Roman Catholic faiths to act as National Minute Men, we read the names of Dr. W. A. Elliott, President of the Northern Baptist Convention and Dr. W. W. Hamilton, President of the Southern Baptist Convention. They will be heard over the air, read in the nation's newspapers.

■ Out of twenty-seven painters and sculptors represented at a New York showing of "Modern Christs" in art, seventeen were Jews.

Is that odd—or significant?

■ When the government demanded that all bronze bells in Germany be handed over to Der Fuhrer for war purposes, the German archbishop sent this note to his churches: "The departure of the bells means to us Christians much more than a loss of metal or an accustomed melodious sound. They belonged to us and among us, just as do the towers from which they pealed forth, often for centuries, like voices from the beyond. They woke us, they spoke for us, they were our signals and our watchmen, our Christmas givings and memorials, our preachers and symbols. . . . . They saw many splendid old things collapse in irresistible weakness. . . . . They saw human wisdom constantly being mixed with folly, error and madness. . . . . Called to serve the holy, and sanctified by their consecration, it was only when unholy things came near them that they yielded —yielded to force."

There speaks a brave man!

■ A total of 2,370 conscientious objectors are now serving in Civilian Public Service camps throughout the country: 883 Mennonites, 356 Brethren, 194 Friends, 38 Roman Catholics, and 899 members of other churches. Thirty-eight per cent of the total are associated with non-pacifist churches.

What is the role of the Church in Wartime?

This war is a moral crisis as well as a political and economic one. What is the church doing to meet it? What problems will have to be faced and overcome—and what will the church's function be in the new world that will arise out of the old?

This book attempts to answer these and other urgent problems of the church's part in our national life today. The nine contributors, members of the University of Chicago Divinity School, are: Edwin Ewart Aubrey, William Clayton Bower, Ernest Cadman Colwell, Charles W. Gilkey, Charles T. Holman, John Knox, John T. McNeill, Wilhelm Pauck, and Henry Nelson Wieman. $1.50

RELIGION and the PRESENT CRISIS

Edited by John Knox

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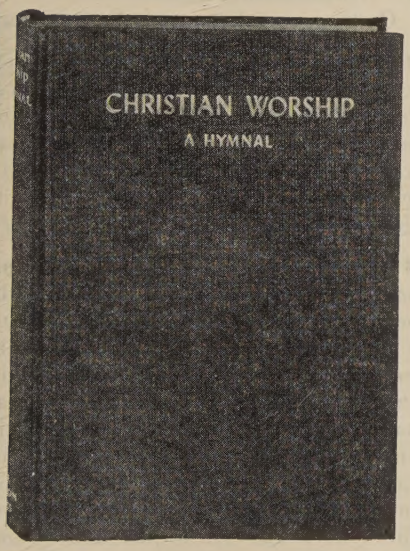

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OF INTEREST TO BAPTISTS

■ Dr. Samuel Trexler, No. 1 Lutheran of New York, insists that "Defense workers are finding it difficult to attend the one stated service a week; let us, therefore, offer other services at different hours and on different days."

Roger Babson put it bluntly, some years back, that "the church had no right to monopolize the week-end" of a people whose ways of life had changed radically since the days of our agricultural civilization, when "morning and evening" services were arranged for the convenience of the farmers. This defense emergency may force us into a rearrangement of those "stated services." Certainly the thousands of workers (there are half-a-million of them in this writer's state) should no more be denied the ministrations of religion than the men in the camps should be denied it. We'll never take care of them with the old program of two services and a prayer meeting a week.

It may shake us out of a routine, but that will be all to the good. Just what *is* sacred about that hour of eleven o'clock on Sunday, if some other hour will put more in the pews?

■ Tiny cloud of hope on today's horizon: New York state church women have pledged themselves to "oppose with all our strength the injection of hatred into American life . . . . to minister to those suffering from the ravages of war, and to consecrate ourselves to the building of a democracy which strives for justice to all the people."

The women were delegated to the sixth annual meeting of the New York State Council of Church Women.

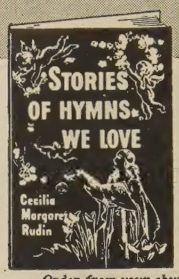
This is the craziest war anybody ever fought. Everybody seems far more interested in the peace we're fighting for, than the fighting itself—and in the very midst of a scrap we are insisting that hatred take a back seat! There's never been anything like *that* before, and we like to think it's a good sign and not just a lapse of mind.

■ A preacher in Carbondale, Pa., is taking on a defense job (machinist) in addition to his regular duties as a clergyman. Says he, "Each of us must do his share in this great struggle. If we don't win this war, there may not be any churches."

Question: Is there not as great a need right now for ministers as there is for machinists? We like to see every man doing his job, but it seems to us that there may also be no churches if all the preachers walk out on the "job" to which they were called.

Let's put first things first. . . . .

"Stories of Hymns We Love"



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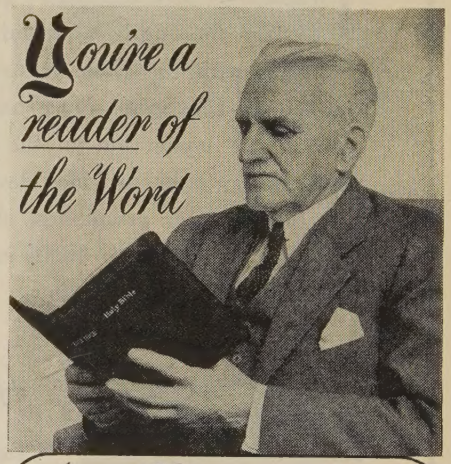

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BL—6-'42

OF INTEREST TO BAPTISTS

■ Odd news from the Michigan front: Governor Van Wagoner's appointments of clergymen to special commissions and boards far outnumber those of his predecessor, Luren D. Dickinson—who was the most church-minded governor Michigan has ever had.

A senior warden in St. Paul's Church, Lansing, the present governor has never been particularly outstanding in church work, yet when he wants a good man for a new commission or arbitration board, he says to his advisers, "Pick me a good clergyman in such-and-such a district. Talk to some local people and get a man who is widely respected as being fair-minded." Why? The governor explains: "Fair play used to be an ideal. Today it is no longer an ideal, especially in labor disputes; it is a must! I have found that clergymen are extremely well able to take a fair-minded attitude in dealing with such disputes, and they are willing to listen to both sides and will try to decide the issue on the right-or-wrong angle."

Quite a compliment to the ministers.

■ A Department of Agriculture expert tells us that the urban church faces decline, if not annihilation, in the declining birth rate. Unless city churches attract *streams* of rural population arriving from the farm, he says, the city church may perish.

■ Governor Jeffries, of South Carolina, has issued a proclamation calling on the people of his state to devote one minute a day to silent prayer. He acted on the suggestion of a group of Baptist churches and he points out that the plan has received the co-operation of all faiths and creeds. . . . . The New York State Legislature has asked the governor to proclaim August 15 as a day of prayer for victory and for a just and lasting peace. We're all doing more praying this time, than we did last. . . . .

■ Hartford (Conn.) churches set aside two days in April on which they brought all their scrap metal to their respective churches, as part of the "Hartford Salvage Plan." At the church, metal was turned over to government-licensed dealers; proceeds were used to buy war stamps and bonds; when the bonds mature, the cash will go to local charities.

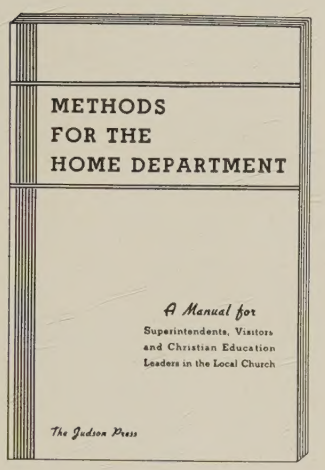
■ The total property and endowment value of our Baptist educational institutions, as given in the 1941 *Year Book*, is $237,173,149. This corrects a statement in the article "Know Them for What They Are," in April BAPTIST LEADER, page 6, that the property value of these institutions is "more than two and a quarter million dollars."

A Page of Helps for You in Solving the Problems of Your HOME DEPARTMENT

A Great Magazine

Designed to serve two of today's outstanding needs—the building of more Christian homes and the guidance of parents in the early Christian training of children—this vital quarterly for the Home Department is proving very popular. A helpful treatment of the Uniform Lessons is included. 10 cents a copy when ordered in quantities mailed to one address. Single subscription, 50 cents a year (4 issues).

A Valuable Manual



Guided by the knowledge that the Home Department in many churches has not been able to reach all it should, the editor of this helpful manual here outlines new simplified methods by which any church can gain strength in this field. You will find many valuable suggestions drawn from the author's own experience. Price, 25 cents.

Daily Devotional

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Carry-All Envelope

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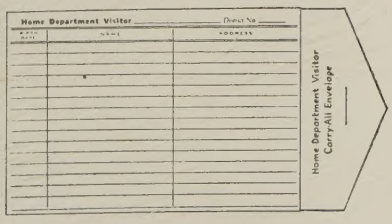
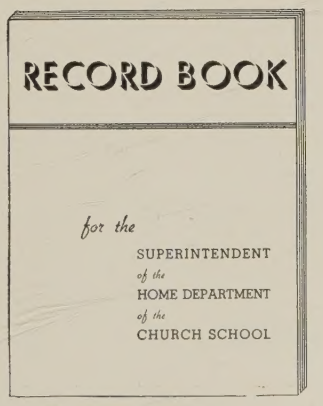


This handy, durable envelope is made of heavy kraft paper, open-end with clasp. Size, 6¾ x 4⅝ inches. Price, 15 cents a dozen.

Superintendent's Record Book

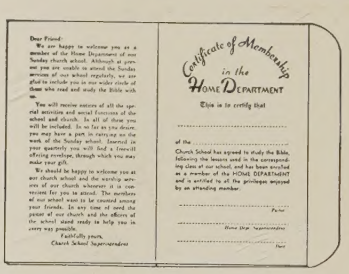


This important statistical record book consists of 32 pages, providing spaces for over one hundred names. Size, 9 x 11¾ inches. Price, 50 cents each.

Offering Envelope

Facilitates offering to help defray the cost of your Home Department supplies. High grade kraft paper. 25 cents a hundred.

Membership Certificate



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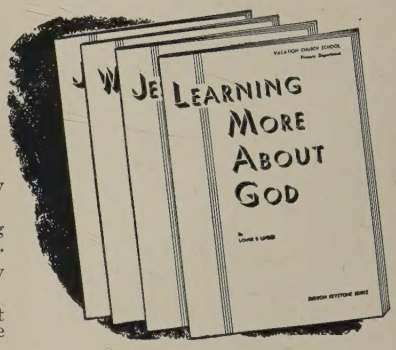

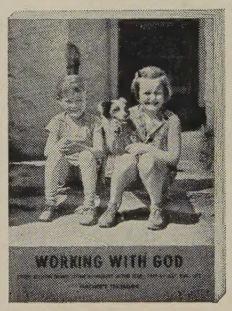

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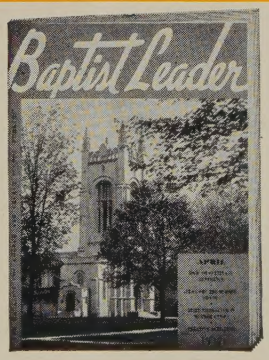

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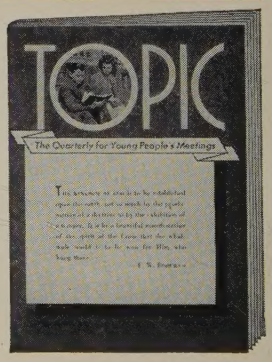

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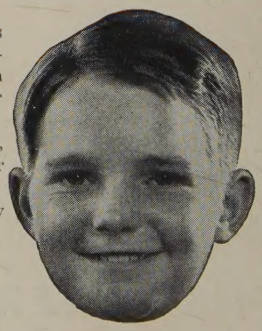

Children's Day, June 14 Just a reminder of this day annually set aside for a remembrance service and offering for the benefit of the Christian education and missionary work of the Publication Society. May we send you program material?

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